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THE
VEDANTASARA,
OR
MANUAL OF ADWITA PHILOSOPHY,
OF
PARAMHANSA SADANANDA JOGINDRA.
WITH AN
INTRODUCTORY MEMOIR
ON
MATTER AND SPIRIT.

EDITED BY
HEERALAL DHOLE.

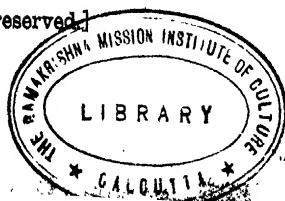
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Rai Bahadur Hem Chandra De
by his sons Hiren & Niren De

PREFACE.

WE live in strange times. The twice-born has retired from the conspicuous position of his ancestors behind the desk of a government office, or a merchant's counter, leaving the key to rust in the lock of Brahmanic lore, to be turned by the mighty hand of a Blavatsky and the patriotic and philanthropic erudition of an Olcott,—till whipped into a sense of duty these "bad Aryans" have returned in fealty and allegiance to the mother-country, and are now preparing in one grand effort to put the shoulder to the wheel. What a glorious sight ! How much does it augur well for this ill-fated country ! Hurlled from its high pinnacle of civilisation by the cyclic changes of matter, our dearly beloved motherland has been a field for the successive strifes of the Persian, the Tartar, the Moslem and our present Governors. Under such a series of foreign thralldom, it was impossible for her to remain uncontaminated, gradually her children lost sight of the Ideal and mistaking the unreal for the Real, turned from the paths of pristine innocence, purity, and knowledge, to that of secular advantage, secured by a life-service to the new conquerors or their satraps. The wise lost heart, they kept to the old grooves, and encouraged others to follow, but to no purpose.

A

Materialism came to supplant Idealism, and a thirst for the material comforts in this life induced the bulk of the nation to hunger after wealth and position, to rush headlong after them, undeterred by the teachings and precepts of those, who from a life-long study knew what was best for them. With successive generations the gulf grew wider, the thirst for service grew universal, and the quiet and engrossing study of the Aryan Rishis, their sacred books and writings, came to a stand-still. Unable to comprehend the esoteric meaning, for having lost the right key to their comprehension, they shewed an utter derision, a thorough heartlessness, an unmistakable contempt, and pity for such, who would trust to them. They in the zenith of their earthly glory, with the elements of a foreign education, and dubbed with academic titles and distinctions thought themselves wiser than their fathers, and looked upon the present aspect of things as the best. The Rama'yana and the Maha'varata were fabulous tales spun out into coarse yarns, without any redeeming feature ; even the Veda's and Pura'ns were no better.

Amidst such a conflict,—a conflict between the growing and fascinating beliefs of an omnipotent materialism fathered by men eminent in science, a Huxley and a Tyndall, and freethought disseminating with Tom Payne and receiving additional strength and picquancy from the able and incontrovertible

arguments of Bradlaugh, Ingersoll and a host of others equally brilliant, the educated mind is really in the horns of a dilemma, and knows not what to choose, nor what to think of each. He has turned a renegade, he has left the house prepared for him by the kindness of his father, he has neglected his opportunities to master the language in which the ancient writings are written; his spiritual preceptor, he has shoved into a corner, all at once to turn back into the fold is to make himself a fool. He pursues for a time, but he is not satisfied, he craves to learn, and to know more; with slow steps the prodigal returns. But his passage back is an incessant struggle, for *Padreeism* and *Keshavism* are unanimous in their verdict of a living personal God, with heaven and hell as his instruments of reward and torture; he fails to grasp the full signification of the Dual God of the Bible, the Eternal God and his Eternal Enemy,—the Devil. The epistles of the religious Holloway are equally prolix in tall talk; he in his sober senses is amazed at the meaningless twaddle which the prophet of the New Dispensation tries his adherents to gulp down. For to believe in the frequent visits which he has had from the illustrious Jesus and his blessed heirachy of apostles, is beyond the range of us,—erring mortals.

In such a crisis, a crisis none the less eventful, as it marks the degeneration of the country, for

whereever you turn, you find throughout the length and breadth of this vast continent, people who should know better and ought to do otherwise, openly avoiding the counsels of their elders, and throwing the hitherto preserved traditions of the social segment into utter confusion. The Hindu and the Moslem taking to the unclean habits of the European and with equal relish and gusto taking to the bottle: so that whatever of spirituality was left in them, is quenched by the imbibition of spirit from without. Two inflammations cannot last in the same part at one and the same time, the powerful dispels the weaker. Thus his spiritual ruin is complete.

At such a juncture the appearance of the two strangers amongst us--the indefatigable President-Founder and the illustrious and excellent Madame Blavatsky was an invaluable blessing. In spite of opposition, they have secured a firm footing in this vast continent. Their unceasing endeavours to stimulate the study and to patiently investigate the truths of the ancient religions, have begun to bear fruit, and if they are spared a few more years, the whole country with its teeming millions will be bound up in an universal brotherhood. Methinks, the nucleus of such a movement now established in all the great centres of commerce, arts, learning and enterprise will coalesce at no distant date, as to cover and spread into a mighty whole; and as a pebble dropped

in a clear bed of water stirs its surface and cuts circles, the outer larger than the inner, till the whole surface is one vast range of circles, so will the present movement ultimately end in overspreading India.

It is but natural to suppose that under the new and better order of things, a want will be felt in the paucity of the old writings. We have neglected to learn the Sanskrit and have almost Europeanised ourselves in the matter of language, *English* has taken the place of our own, it is the language in which we carry on, and transact business, consequently an attempt is here made in its present garb to bring out the *Vedantasara* as the first of a series. This work embodying metaphysics, is difficult of comprehension; to the learned *Sanskritist* its esoteric signification is a myth. A patient study, a quiet and tranquil mind, a due share of intelligence and faith are the essential requisites for understanding the book. Even with these, the general scope of the work and its reference to other subjects of paramount importance, the details of which have been excluded, require further elucidation to the beginner. Therefore, to systematise, and to make it a thoroughly reliable monograph within the pale of comprehensibility, we have brought in a condensed epitome of Kapil's Sankhya, and have laid the *Theosophist* heavily under contribution. The importance of the last mentioned publication cannot be overrated. It is

the book, which will satisfy the yearnings of the enquirer. It is a valuable encyclopædia of spiritual training, and requires only to be known for being extensively used in every household.

For ourselves, we are deeply indebted to it, that was the means of kindling in us a desire to know more, and though at its very threshold, we humbly trust, that we have not misconceived the spirit and tenor of our work. The names of Blavatsky and Olcott have become household words throughout India, their re-generating work has been the main topic of conversation with the high and the low, our elders have taken heart, and are beginning to look at the bright future that awaits us. May they live to see their bright anticipations verified, is the earnest prayer of all true and devoted sons of our intellectually mighty country.

What is Theosophy ? It is not a new term ; it has not been coined by the President-Founder and his able coadjutor ; it has been in existence centuries before they took their first breath with their mother's milk. It does not mean (*The*), God, *Sophia*, wisdom ; *i. e.*, wisdom of God), but implies wisdom learning. A learning which leads to the emancipation of self (*Mokshá, Nirvíná*). Hence there is no incompatibility in admitting within its pale every nationality, every form of known religion. The Aryan system of Theosophy keeps its confines barred and walled against

intruders of all sorts beyond the blessed few of the higher castes, but to the Arrahat, every one alike is welcome, and as a proof of it, we find it authoritatively mentioned that the Brotherhood includes a Cypriote, a Japanese, a Chinaman, a Hungarian etc. Theosophy is, therefore, no religion, it has no religious belief, to particularise, it is the highest development of a particular system of philosophy, helping the individual to realise his latent powers by a particular method of study and practise (Yoga).

This brings us to our subject. The main doctrine of the Vedanta Philosophy is the identity and inseparability of the Everlasting Intelligence and Bliss, the *Parabrahma* with the individual Spirit (*Atmá*) or 7th principle.

The present work treats of the doctrine of non-duality of the Self or *Atmá* and the *Paramatmá*, that is to say, the individual Spirit and the Absolute are non-different. If this be once realised, and action taken accordingly, so as not to confound this world of matter transitory in duration, and full of misery, grief and suffering as something real and substantial, durable and full of happiness, the mind unfettered from the shackles of *Máyá* and *Avidyá* will gradually soar to sublime heights, there to pause and reflect, ponder and weigh, and gather new materials for the emancipation of the Spirit. Perhaps some one will be asking the oft-repeated question

that the world will come into a woeful pass if all of us leaving our avocations and so-called duties take to the woods, for the practise of this higher knowledge. But no such fear needs be anticipated. Because, do what we may every one is neither constitutionally nor mentally fit to follow the path. "The adept is the rare efflorescence of an age" and at the present period one can count their number in his finger's ends.

Nationality, religion, and caste are no barriers for such knowledge. A Hindu has as much chance as an Englishman, if he has got the stamina to support him in this hardest and most difficult of ordeals. One cannot be admitted unless he has passed through the usual noviciate, and even then he must take his chance. There is no certainty, and that is the real drawback, considering the immensity of the sacrifice which one has to make.

Surely this is no great inducement for the would-be seekers of the *Gupta Vidya*, or the hidden science, but we cannot help it, we must take things as they are, only let us put our shoulder to the wheel in right earnest, and increase our stock of knowledge by unremitted and diligent application, and study of the teachings of our ancient sages.

It has been emphatically laid down that nothing can not be done without a *Guru* and the present generation is sadly devoid of a really able *Guru*, one

who can practically teach the several methods and practices of *Yoga*. The naked *Byragi*, the ash-covered *Sanyasi*, the tattered *Fakir*, the peripatetic swarms of religious mendicants who flock in a fair, are but the sad remnants of an once illustrious and learned hierarchy, whose like the world shall never see again. One by one, they have dropped into the gulf of time, like the last drops of water, after a shower, slowly trickling from a straw-thatch. Happily for the nation at large, we have neither lost faith in, nor are wanting in respect and veneration for, the garb. Our mental configuration is such, that we take many things on trust, and do not hanker after a positive demonstration of the truth. Take for instance, the belief in the 'Himalayan Brotherhood.' An European will not be satisfied unless he has seen the Brothers, or one of them, or has learned it from the unimpeachable testimony of some one whom he can trust, and who has no interest to deceive him. But we are quite easy-going in such matters ; with our mother's milk have we swallowed the solemn truth, and with increasing years, have nurtured the belief into an article of faith, which the cynic sneer of a world of scoffers is of little avail to oust out.

He must be a bold man, who could predict what the future religion of the world would be. To speculate on such a subject may appear idle, but the interest with which the various religious systems—old

and new—are being examined, and the favor with which Buddhism and Vedantism are now being looked upon, incontestably shew that there is room enough in Christian countries, for both of them, to sprout and grow into luxuriant trees. In Germany, for instance, we find Schopenhauer attracting considerable attention. His system is based upon Buddhism. He is the founder of the pessimistic philosophy and its main outlines will form the subject of our present discussion. Alike with the Vedantins and the Buddhists, he holds the external world as it appears to our senses to be unreal ; behind which there is the Reality, the Absolute Existence, the Ultimate fact which he designates Will. This Will is not substantially different from Force, “it is the ‘universal and fundamental essence’ of all activities, both of the organic and the inorganic world, ‘the primordial thing whence we and every thing preceed.’ It is not personal. It is primarily unconscious, “but attaining consciousness in the world of representation. ” ‘The innermost consciousness of every animal and of man lies in the species.’ “It is the Will of the species that manifests itself both in actions which tend ‘to the conservation of the individual and in those which tend to prolong the life of the species.’ ‘The Will, which regarded purely in itself is unconscious and only a blind irrestrainable impulse, as we see it. manifested in inorganic and vegetable nature and

its laws, and in the vegetative part of our own life, receives through the added world of representation, which is developed for its service, a knowledge of its own volition and of what it is that it wills : a knowledge, namely that what it wills is nothing else than this world, life exactly as it stands.'"* Will manifests itself as the Will-to-live. 'Life is that for which every thing pants and labors.' Sexual love is a blind struggle for the life of the species. "The growing passion of two lovers for one another is nothing else, properly speaking, but the Will-to-live already manifested, of the new being which they are capable and desirous of begetting."† According to this view, women are objects of deep contempt, in as much as they minister to our weakness and folly, and are the foes of our reason and better sense. The Will-to-live perpetuates human misery, through *them* ; without them procreation would be at an end, and life, which is a miserable existence will cease to be. Schopenhauer allows neither room for what is commonly understood by God. Theism "is a tradition of the nursery ; Pantheism an invention of professors. Secondly, it is fatal to the personality of man." ‡ "The soul, Ego, or first principle he resolves into two factors, Will, and Intellect, but of the latter he makes small account, regarding it merely as a cerebral pheno-

* *The Nineteenth Century*, May 1882, p. 703.

† *Ibid* p. 703.

‡ *Ibid* p. 704.

menon, dependent upon the organism, a function of the body. And the Will, which is the 'innermost kernel of our nature,' is not in truth individual : it is merely a manifestation of the one Universal Will." Thirdly, the notion of free-will in man is vain. Our character is born with us and is the result of the law of cause and effect, which rules the external, objective world. "As logical necessity presides over the sequence of ideas, and physical necessity over the succession of phenomena, and geometrical necessity over the relations of space, so moral necessity rules in the actions and motives of men. Fourthly, his theory makes an end of conscience, which he thinks may be resolved into five elements—fear of man, superstition, prejudice, vanity, custom. And fifthly, it of course overthrows the old bases of moral obligation. Virtue, he teaches, consists in universal sympathy, grounded on the fact that the whole universe, sentient and nonsentient, is simply a manifestation of the one Will, and therefore, is identical with ourselves. It is, therefore, merely a form of self-love, and to show kindness to any man or thing is to show kindness to that which we ourselves are." *

All existence is here looked upon as a positive evil, without any exceptions. Increased intelligence means increased capacity for pain—in this way, the

* *The Nineteenth Century*, May 1882, p. 704.

sensible man is more miserable than the fool, and he more so, than the animal, and the moments of happiness which it is the lot of humanity to enjoy are those of absolute unconsciousness of sleep. As to the other so-called pleasures, they are merely illusions. Pleasure is merely negative in as much as it is cessation from pain, while suffering alone is positive.

To root out this suffering of existence, or the Will-to-live, voluntary poverty, continence and the other practices of asceticism are recommended whereby ultimately men will cease to propagate their species.

We have said, at starting, that Schopenhauer's system is merely an overgrowth of Buddhism minus its vitality and its grandeur. The doctrine of *Karma* which is the main source of its moral excellence finds no place in Schopenhauer's. Buddhism admits of "no such thing as what is commonly called a SOUL."* '*Tanha*' stands in the way of a man's attaining *Nirvana*; so long as thirst and desire remain, he is sure to be hurled into continual existence; to die is merely to be born again. The fundamental truth is that "everywhere in the world there is death, there is no rest in either of the three worlds. The *Devas* indeed enjoy a period of bliss, but their happiness must also end, and

* 'The Goal of Modern Thought,' *Nineteenth Century*, May 1882, p. 709.

they must also die. To consider this as the condition of all states of being, that there is nothing born but must die, and therefore to desire to escape birth and death, this is to exercise oneself in religious truth."* *Ahankara*—Individuality or egoism is condemned as a delusion whereby man is deceived. The real man is the net result of his actions, good and bad, and this net result is called *Karma*. 'All that we are, is the result of what we have thought : ' † so says Buddha, "Two things in this life are immediately fixed, that good actions bring happiness, and that bad actions bring misery." ‡ That as the life has been virtuous or the contrary, is the subsequent career of the individual. §

It will thus be seen, that the totality of a man's work determines his future existence in the life to follow. "That what he has sown *here* he shall also reap *there*" does not fairly represent this doctrine in its entity, 'for his works are ~~himself~~, he is what he has sown. The question of questions for him is how his accounts will lie. All drops from him at death save his doings, the individualised result of his actions, or, to speak more correctly, the balance of his demerits ; for if his merits exceeded demerits, he would be delivered from the whirlpool

* Beal's *Dhamapada* p. 65.

† Maxmüller's *Dhamapada* in *Sacred Books of the East*, vol. x., p. 3.

‡ Beal's *Dhamapada* p. 75.

§ Ibid p. 169.

of existence, there would be no more birth for him, he would enter into *Nirvana* and be at rest." *Tanha*, as we have said, is the cause of sin, sorrow and suffering. The only way to obtain salvation is to root it out, and thus to put an end of the will of existence which constitutes the earthly load of death called life, which us from life doth sever' "and, as the fourth of the Noble truths teaches the means of obtaining the individual annihilation of desire is supplied by the eight fold Paths of Holiness. Abolition of self, living for others, is the substance of the Buddhist's plan of salvation. In scrupulously avoiding all wickedness, reverently performing all virtuous ones, purifying our intentions from all selfish ends—this is the doctrine of all the Bouddhas. Thus does man conquer himself and having conquered himself there would be no further birth for him."

In instituting a comparison between Schopenhauerism and Buddhism we find that "the one is the climax of atheistic materialism ; the other is the purest emanation of Aryan religious thought, the one proclaims by way of gospel, the utter despicability of mankind ; the other unfolds the royal law of universal pity. The one degrades woman to a merely noxious animal ; the other has raised her to an elevation never before attained by her in the Oriental world. The one issues in the despotism of

sheer force ; the other is the widest emancipatory movement the East has ever known. The one teaches that a man is what he eats ; the other, that a man is what he does. The mouth of Schopenhauer is full of cursing and bitterness, the words of Buddha are holy words."

And here we must stop with expressions of our sincere and hearty thanks to the learned and able translators, who have so gladly responded to our call,—how far they have succeeded in their work, it will be for our readers to judge ;—to Mr. Damodar K. Mavalankar, Manager of the '*Theosophist*,'—to Mr. P. Murugesu Mudaliar, Editor of the '*Philosophic Inquirer*,' and to Babu Amritlal Basu. We have more than once wished to enter into a critical analysis of the crude and illconsidered arguments put forth by a recent English translator, more so as he had challenged the *Vedantists* to explain them away, but time presses, and we have already tired the patience of our subscribers and our valued friends at the Head Quarters of the Theosophical Society, to whom also our thanks are no less due, and it is impossible to wait without incurring their displeasure,—a calamity which must be avoided. Apologising for the delay which has occurred in the publication, we take leave of our readers for the present.

CALCUTTA, }
27th March 1883. }

H. D.

INTRODUCTION.

I.

"WE live in a time when the interest in religious thought, or in thought concerning religion is diffused over an area unusually wide but also where, the aspect of such thought is singularly multiform and confused. It defies all attempts at reduction to a unity and really the Ovidian account of chaos. At every point, there start into action multitudes of aimless and erratic forces crossing and jostling one another, and refusing not only to be governed, but even to be classified. Any attempt to group them, however slightly and however roughly, if not hopeless, is daring; but as they act upon us all by attraction and repulsion, we are all concerned in knowing what we can of their nature and direction." Thus does the Right Honorable W. E. Gladstone open his article, 'On the Courses of Religious Thought' in *The Contemporary Review*. The cause of this is not difficult to find, blind faith has lost its sway, freethought has unfurled its banner, Science has brought in her quota to explain natural phenomena, and the intellect of the age has used its best endeavours to find out the truth. To such a combination of influences, one by one the established creeds have been subjected, revelation or no revelation has been no bar, for a rigid analysis of the principles and theories which each of them seeks to convey; holes have been picked in their fabric mines laid, and the

blasting completed under the skillful leadership of men universally revered for their learning and erudition. In this way, the Revealed word of God no longer commands implicit confidence, the Biblical cosmogony has been set aside, and the living pairs saved in Noa's Ark are floating adrift on the *Sea of Evolution* as so many wrecks. The Aryan religions have not escaped the same critical scrutiny, they have admirably stood the test, and are now commanding the well merited admiration from *savants* of the West. It behoves us therefore to enquire how the foundation rests. For such a purpose we begin with the Sankhya System of Kapila.

Kapila defines Matter to be eternal, and co-existent with Spirit. It was never in a state of non-being, but always in a state of constant change, it is subtle and insentient. According to this view, *Prakriti* (Matter) existed before the evolution of the universe and will continue so to exist to the end, but with time, it has so much been changed, that the unemancipated *Atma* is but ill able to comprehend its nature. It has lost its original state and has become earthy. In other words *Prakriti* has assumed divers shapes both gross and subtle, and its several parts are cognisable from their respective properties of sound, touch, taste and smell, by the individual organs of sense. The Spirit has likewise undergone change; it was free in the beginning, but since its present habitat in the individual, it has become tied down and subservient to the senses; from the fond caresses of Matter, the Spirit has become infatuated. Matter as it existed in the beginning was subtle and diffused, without the specific properties mentioned before. The Spirit (*Atma*) in its original (free) condition was likewise devoid of any attribute,

action, and attachment. It was simply pure Intelligence or Consciousness. Hence for the Individual Spirit to conceive of Matter in its pristine condition is well nigh impossible; therefore, it is transcendental.

But there are ways to that end, and if the qualified individual will adopt the prescribed means, so as to be temperate in eating, will abstain from spirituous liquors, avoid animal food, keep the body clean, and the mind pure, relinquish ambition and worldly desires, restrain his speech, be truthful and subject his passions not for a day, a month, or year, but for all time to come, ultimately his mental organisation will so far be modified, as to render him immensely susceptible to the pangs of grief; then will he centre his energies to avoid misery, and hunger after emancipation. For such a purpose he calls to his aid Hearing (*Sravana*), Consideration (*Manana*), and Profound Contemplation (*Nididhyasana*). He ascertains the drift of all that is said on Matter, analyses such knowledge and indelibly fixes it in his mind, and by profound contemplation and constant practise makes his mind lose its insentiency and weight, and rouses its better qualities, so that its perception and luminosity are increased, and then like a drop of oil diffused in water, the Basic primordial matter (*Mulla Prakriti**) in its state of purity and integrity is duly reflected on the Consciousness.

It will thus be seen that the fundamental principles laid down here are exactly similar to the tenets held by

*Undifferentiated cosmic matter.—Theosophist, March 1881, p. 122.

the Buddhists. Their main doctrines may be laid down as follows:—

- (a) There is sorrow or misery.
- (b) It will be so in every birth,
- (c) It may be stopped.
- (d) The method in which it can be done.

Alike with the Vedantins, they hold Ignorance to be the cause of all the fetters which bind the Individual Spirit. For emancipation an earnest application and purity of life are absolutely needed.

Charity, morality, patience, diligent application and meditation are the five transcendental virtues.

Wit or ingenuity method, prayer, fortitude, and wisdom are the five other virtues.

Lust, avarice, and unchastity are to be avoided for ensuring future happiness.*

II.

Matter has three properties, the *Satwa*, *Raja*, and *Tama*† duly blended, they stand in relation to the universe as its chief factor. When the three are equally present, *Prakriti* is the name given; but such a condition is actionless and hence embryonic. But when one of them predominates, the preponderating body, covers or overpowers the two remaining

* *Chhos-gsum-pah-rudo*—leaf 99-100 (*Tridharma Sutra-Sans*).

† “*Ajamakam lohita shukla kishna vahvipraja srijamanam avarupa*” the red Raja, the white Satwa, and the black Tama, from these three mixed, have been produced objects innumerable.

qualities and undergoes mutation. Then creative change begins; the first stage of such a consecutive mutation is called the *Mahatatwa*, the second is *Ahamtatwa*, the third is the organs and senses and atoms, the fourth stage in the series is the universe.

The *Nyaiks*, *Vaisheshiks*, and *Charvaks* attribute the evolution of the objective world from four varieties of atoms, the earthy, fiery, aerial and aqueous. Kapila does not admit any such doctrine. He designates the *Satwa*, *Raja*, and *Tama* as bodies, objects or materials from which the world has been built. Atoms according to him represent a changed condition of matter which is the fourth:—(1) *Prakriti*, (2) *Mahatatwa*, (3) *Ahamtatwa*, (4) *Tanmatra* or *Paramanu*. Atoms are impermanent, like the *Mana* and the organs of sense. They are liable to destruction and when so destroyed they resolve into the cause object from which they sprang.* Literally there is no such thing as destruction in nature, it is only a sort of transformation, or resolution, a new setting up or combination of the old elementary particles or atoms (thus substantiating the doctrine of Western Science).

It is said, that on which a body depends for its existence is its cause. In this way earth and air are the cause of a pitcher and combustion. *Paramanu* owes its existence to *Boodhi*, the organs of sense are entirely powerless to grasp it, the mind alone can form an idea of, or cognise it, hence it

* Without such a provision the earth would lose its elegance and freshness, production would be at an end, the objects removed will be no more renovated. The gross elements having ceased to produce, there will remain nothing but the elements minus their grossness, ultimately to resolve into *Paramanu*, Atoms, or *Tanmatra*.

is entirely dependent upon the mind for its existence, and like it is subject to destruction. This mental function *Boddhi* (Intellect) is present in all individuals. *Ahankara*, (Egoism) is one of its component parts. 'I' and 'mine' are its different phases. The collective totality of Egoism is called *Ahamtatwa*.

To sum up then, the objective world has been evolved from the five great elements, which ~~again~~ are resolvable into so many subtle elementary bodies or atoms. These atoms owe their existence to *Ahamtatwa* (collective aggregate of Egoism or Individuality), which is derived from *Mahatatwa* underlying which is the basic element, the original *Prakriti*; as in the following table in a natural order of sequence:—

- | | |
|---|-------------------------------------|
| | 1. |
| • | PRAKRITI—(Basic Elementary Matter). |
| | 2. |
| | MAHATAWA—(Boddhitatwa). |
| | 3. |
| | AHAMTATWA.— |
| | 4. |
| | SUBTLE ELEMENTARY MATTER—(Atoms). |
| | 5. |
| | (a) Earth. |
| | (b) Water. |
| | (c) Fire. |
| | (d) Air. |
| | (e) Ether [astral light, odyle]. |

GROSS ELEMENTS—

III.

We now enter into a consideration of the properties of Matter, of these the *Satwa*, *Raja*, and *Tama* require a full consideration. The *Satwa* is imponderous, luminous and pleasant. The *Raja* is intermediate, because it equilibrises the first and the third; it is painful, and active, with motive powers. The *Tama* is ponderous, with enshrouding properties and have no distinguishing traits.

The presence of the above properties is established in the following wise. For instance, what is specifically light or imponderous has an upward motion, or tendency to ascend, as a blazing fire, gases, &c; the organs of sense and action for their acute perception and ready prehension are hence traceable to *Satwaguna*. What destroys Ignorance and receives the reflected light is called luminous. As the fire which dispels darkness; a glass or crystal which receives the reflection of light.

The *Raja* induces action, it sets the air, fire, and mind into motion. Ponderosity is attributed to *Tama*. That which obstructs motion, or otherwise hinders, or tries to prevent, in a manner overpowering the natural luminosity of a body, is said to be specifically heavy. The enshrouding capacity of this attribute with darkness and Ignorance as its especial features are hence looked upon as ponderous. *Satwa* and *Tama* are passive, having neither velocity nor motion. The intermediate *Raja* is an active attribute, and induces action, but to guard against any breach of order, synchronism, or natural law, the *Tama* by its weight puts the requisite check. *Raja* cannot lead *Tama* anywhere or

everywhere, because it so overwhelms the *Raja* by its weight, that it can only make things work in their accustomed groove. The central active force is *Raja* while *Tama* is merely a balancing power. *Satwa* and *Tama* are both acted upon by *Raja*, but these two are diametrically opposed to each other, for, the first is light, the second is ponderous, hence gravitation is due to *Tama*.

Matter likewise has the attributes of pleasure, pain, infatuation, law or order, affinity, manifestibility or tangibility. Hence all material objects, whether gross or subtle, have them in common. The experience of pleasure and pain is thus explained. The mind and the external object have the necessary particles of pleasure or pain; from affinity, they are drawn in close proximity by the individual organs. The *Satwa* particle of the mind being thus excited is subjected to a change which produces the sensation, we call pleasure, in the same way, when the *Tama* particle is excited, pain is felt. As an instance of this affinity may be mentioned, the feeling of thirst, which induces us to drink when the water is reduced, in the system.

Matter is subject to two varieties of change, the like and the unlike; what does not remain in one condition is called change. Before the evolution of the universe, matter was in the first-named condition, its present condition is that of the second. In the first-named condition its *Satwa*, *Raja* and *Tama* were so modified or impressed as to produce similar *Satwa*, &c., and nothing dissimilar, hence it was a condition of like producing like. In its second condition certain other attributes are noticed such as form, taste, smell, touch, &c.

Such changes have been going on from the remote past and will continue to the future; it cannot be said that because we fail to perceive them in the sun, moon, air, &c., these are all changeless; there cannot be a worse mistake, for change is either slow or prompt; in the instances cited, the change is so invidious that it eludes our observation. Both the slow and the prompt are due to a peculiar combination of the three qualities, *Satwa*, &c.

Matter is insentient. At first sight it would appear that this assertion implies a contradiction. Intelligence alone can produce action, and that which has it not, can produce nothing, far less the universe; even admitting for argument's sake, such to be possible, the consequent work will be a chaotic mass, without order, synchronism, and symmetry, and disastrous in effect. To this Kapila says, that as an insentient car cannot move till drawn by a team, or as a goldsmith shapes a nugget of gold into such articles as he desires, *Prakṛiti* requires no adventitious help from an Almighty, Intelligent Creator. It is subject to its innate (own) power and is, therefore, not free. It is likewise acted upon by the *Atma*. Like the insentient magnet attracting a needle in close juxtaposition, without any desire of its own,—for that it has none—the *Atma*, devoid of action and quality, from close contiguity to *Prakṛiti* so affects it, as to induce a change, which finally ends in creative works. •••

From what has been said it will appear, that Matter from its close proximity to the uninhabited *Atma* undergoes successive mutations, first the proportion or equality of its three attributes is disturbed, then the *Satwa* is transformed into *Mahatatwa* or the sum-total of *Boddhi* (Intellect). This

collective aggregate of Intelligence is called severally *Brahma*, *Hiranyagarbha*, *Karya-Iswara*. It is present everywhere, it represents the individual's knowledge, it is equally present in you and me, as in him, as also in birds and animals.* Thus distributed, its presence is not confined within our planetary sphere only, but it embraces every living being in the universe.

* "There was no hesitation in ancient times about according intelligence to animals. Aristotle and Plato expressed themselves quite clearly on this point : they admitted no doubt of the reasoning powers of beasts. The most celebrated modern philosophers, Leibnitz, Locke, and Montaigne ; the most eminent naturalists, Charles Bonnet, Georges Leroy, Dupont de Nemours, Swammerdam, Reaumur, &c., granted intelligence to animals. Charles Bonnet understood the language of many animals, and Dupont de Nemours has given us a translation of the "*Chansons du Rossignol*" and the "*Dictionnaire de la Langue des Corbeaux*." It is, therefore, difficult to understand how a contrary thesis became prevalent in this age, how Descartes and Buffon, the declared adversaries of animal intelligence, have succeeded in turning the scale in favour of their ideas.

Descartes regarded animals purely as machines, as automata provided with mechanical apparatus. It would be difficult to surpass our great philosopher in absurdity when he treats of these animal machines. *Equidem bonus dormitat* Descartes. The systematic errors of Buffon on the same subject are well known.

The partisans of Descartes and of Buffon have popularized the idea of instinct put in the place of intelligence, of the word replacing the thing. But, in simple truth, what difference is there between intelligence and instinct ? None. These two words only represent two different degrees of the same faculty. Instinct is simply a weaker degree of intelligence. If we read the writings of naturalists of this country who have studied the question, Frederick Cuvier (brother to George Cuvier), and Flourens, who has but commented upon Frederick Cuvier's book on the more profound work of a learned

And as every human being designates his body as his own, and couples it with 'mine,' so the creative cause *Iswara*, or Lord *Hiranyagarbha* or *Brahma* has a similar conceit on the totality of Intelligence, and as we are masters of our body, so has *Hiranyagarbha* mastery over the Mind (internal organ), for which, He is said to know the secrets of all hearts.

IV.

We now come to a consideration of the Mind. Some difference is observable on this subject amongst the several schools of philosophy. All bodies having a form are open to destruction, hence impermanent; but the Mind being formless is considered permanent by the *Naiyāyikas*. It has special attributes, and is likewise subtle, for which, it is unable to grasp two objects at one and the same time. Kapila, however, considers the Mind to be a derivative product: till the *Atma* is emancipated from *Prakriti* the Mind continues in a state of integrity. Its span of duration is limited to *Mahapralaya*, when, it disintegrates, to be taken up by *Prakriti*.

The seat of the Mind has been the subject of an able discussion amongst the ancient philosophers. The *Pouranika* and *Tantrika* fix it in the forehead near the junction of the two eyebrows.* The anatomical description would incline us to

contemporary writer, M. Fee of Strasbourg, we shall easily find that no fundamental distinction between intelligence and instinct can be established, and that the whole secret of our philosophers and naturalists consists in calling the intelligence of animals, which is weaker than ours, instinct."—*The day after Death*. Figuier, pp. 145-147.

* *Figure of Sylvius*.

look upon the optic thalamus as the centre of the mind. The *Vedantins* hold the Mind to be situated in the Heart, for say they, when an individual thinks of a subject he keeps it next to his heart as in the act of worshipping. The *Madhyamiks* identify the Mind with *Atma* (self) and contend that they are one. They base their assertion on the fact that Knowledge, Will, Attention, and the other attributes of Consciousness, together with the actions consequent on them, all proceed from the Mind, that with its destruction the organic functions of the body come to a stand-still. Hence when every thing depends upon the Mind, it cannot but be the *Atma*. The Mind is also looked upon as a function of the Cerebrum. The Organs of Senses discover external objects through its co-operation, beyond the Mind there is no other separate entity, of the name of *Atma*. He who has the head and the brain, has also the Mind and the *Atma*. Trees and plants destitute of the head and the brain can lay no claim to the Mind. The habitat of the *Mana* differs in individuals, hence no two persons have an identical Mind.

Now for the opposite doctrine which does not look upon the Mind as Self. Mind is here looked upon as insentient, it is actuated by a force called Consciousness, the result of combination of Matter, hence material. The universe contains within it, four varieties of atoms and a variety of force, which keeps it, in a working condition. This force is not a separate entity, but is inherent in the atoms. It renders itself tangible in various ways according to the combination or disintegration of the material atoms. Heat, light, electricity are so many of its different phases. It constitutes the vitality of trees, plants, animals &c., it pervades everywhere, and

is univesally present; when it leaves the body, decomposition follows: with its exit, intellect, consciousness, animal heat, volition, sensation, and perception, and other organic function cease.

This is called the exit of the *Atma*. The Spirit, after leaving the body according to the *Madhyamiks*, enters into an ascending scale of progress, while *Sangsara mochaks* believe, that with death every thing ends, and the Force or Spirit, a product of combination of material atoms, blends like the electric fluid with other objects. Acting upon this doctrine, the followers of this system actually used to put to death their relations, when beyond the pale of medicine, or when suffering long without any remedial relief. For with death, all miseries end, as water confined in a pot is liberated, when the receptacle is broken. The *Madhyamiks* are firm in their belief, that the *Atma* is not open to destruction, but like an unceasing current of water, where succeeding waves keep up the continuity with those which preceded, the *Atma* is subject to a consecutive series of rebirths.

Kapila refutes the views thus propounded by appealing to experience. He says, if the Mind and *Atma* were one, and same, people would have said, 'I am the mind' instead of 'my mind' 'my hands.' Self is related to every portion of the body, it is used in a qualifying sense in a variety of ways, as my eyes, my body, my ears &c. Further more, Self can only be examined and scrutinised by alienating the Mind. Self is the cogniser, Mind is the object cognised. Self is Intelligent, Mind is insentient. Self is luminous, Mind is unconscious; if it were otherwise, then we never would have experienced sleep, fainting or such other conditions attended with unconscious-

ness. For the material property of a body cannot be disturbed any how, fire imparts heat and in no condition can it be otherwise. Hence if the Mind were any thing but naturally unconscious, in the conditions of sleep, trance, and fainting Consciousness would have remained in tact. If it be said, that the insentiency attributed to the Mind may as well be applied to Self, and the several states of slumber, fainting &c., establish it likewise, the answer is plain enough. Self gains doubly in its illuminating powers in connection with the Mind, like the last and flickering rays of light loitering in a room, rendered intense by the interposition of a glass-reflector. The luminosity of this twin combination is intense, sharp, and tangible, hence in states of wakefulness or normal Consciousness, the transparent Mind gains doubly in brilliancy by the reflection of intelligence from Self; such a condition is no criterion for judging the natural perception of the Mind. It is a twin composition, so that, when the Mind fails to receive the impressions of communicated intelligence from Self, like a tarnished mirror, by the enshrouding capacity *Tamaguna*, we then pause to find that we have no knowledge. To illustrate this by a familiar example, let us suppose a man immensely rich, can the receipt of a few thousands give him any additional pleasure? Certainly no. In the same way, in sleep and fainting, the want of Consciousness is felt, because the Mind is rendered opalescent by the interposition of *Tamā*, which prevents the reflection from Self; intensity thus obstructed, the Mind retains only its inherent property—its natural, conditional luminosity. We are so much accustomed to the enjoyment of this twin condition, a condition of additional and intense brilliancy, that the least failure

or interruption is noted down as unconsciousness. That Consciousness *does* abide in the conditions of sleep, and fainting is established by experience, for an individual on waking, expresses himself 'I knew nothing.' Now such a declaration admits of a certain kind of knowledge, else whence the perception? The very fact that he knew nothing is an indication, that he had enough Consciousness left to know it. Here the first personal pronoun indicates the presence of Self, only the manifesting power of the Mind was wanting. Wanting in manifestibility, inability to discover an object, and Ignorance are all the same thing. The *Atma* alone saw the Mind incapable of cognising, and enshrouded in *Tama*. Hence in the condition cited, the *Atma* did not lose its Consciousness. Its powers are permanent, while that of the Mind are transitory. This is sufficient testimony to establish Self and Mind as separate, and twin; and the allegation that save the Mind, there is no such thing as Self, that the Mind alone helps the individual to carry on his relations with the external world,—to follow his pursuits in life, is inadmissible.

Now for an analysis of Intelligence. Whether or not as is asserted by certain atheists, Intelligence is a resulting attribute of atomic combination? Whether the atoms of matter entering into the composition of the Mind evolve *Chit* (Intelligence) as a resulting product? Whether *Chit* is a chemical quality? A satisfactory solution of these points will still more establish the non-identity of the Mind with Self. According to Kapila, Intelligence is not a bodily quality, but is something distinct from it. To say, that it resides in the body like alcohol, in sugar and treacle; but like yeast to set up the vinous

fermentation, it wants some extraneous help to rouse it up, is inadmissible: for the presence of Intelligence in Matter is not open to demonstrability. Intelligence is formless, permanent, indestructible, uncreate, and infinite. Creation does not need the instrumentality of a Creator. The principle of Self, is not a particle of the Godhead as that would imply its possessing like powers, not to speak of the impermanence which will then be attached to it in common with all created objects. Hence to say, that the *Atma* was created by God out of Himself, and yet not liable to destruction, is absurd.

V.

An attentive study of the primary element is of paramount importance to help us to a right interpretation of the Sankhya theory of the cosmos. It is a matter of no mean surprise, that without the recent aids to investigation, when chemistry was so to speak in the womb of its foster-mother—alchemy,—when the spirit-lamp, the test-tube, and the thousand-and-one reagent in daily requisition, in a laboratory, were utterly unknown, these early pioneers through mental discipline, intense study, a life of absolute purity, had the right key of interpreting Matter. Much confusion exists as to the signification of the word *Vuta*. It does not imply elementary matter exclusively, but includes compounds as well, as will be shewn further on. *Vuta* is formless, changeless, and subtle. It is the basic unit, primary element, or primordial atom of matter. In its simple state it is the *suksham vuta*, the subtle and non-quintuplicated element. In a state of combination with other atoms so as to form a compound body, it is called *maha-vuta*. These primordial

subtle atoms were present before the evolution of the external world, but they are at present non-existent. Matter as it exists now, is the result of combination of these subtle atoms, with similar other atoms. To establish this experimentally, is well nigh impossible, but reason and analogy alike point to the existence of these separate subtle atoms. It is wrong to suppose that because the term *pancha-vuta* was used by our ancient philosophers to denote air, water, fire, &c., they mistook them for elementary bodies. Far from it; their primary elements find no place in the Western System. The standard works on chemistry give us only the division of metalloids and metals: air and water have long ceased to be considered as elements. The simple elementary bodies of the present, are open at a future day, to be looked upon as compound. The method of investigation now in vogue, will be found fault with, some more potent means of exploring their atomic structure will be discovered, and the edifice built to-day will be condemned as unsafe.

How different is this from what we have inherited. The truths established by Kapila in the pre-Ramayanic period of the world's history, have received additional confirmation, if ever they stood in need of such, from the leading scientists of the west; that master-mind of Europe, Professor Tyndall thus says:—"Long thinking and experimenting has led philosophers to conclude that matter is composed of atoms from which whether separate, or in combination, the whole material world is built up. The air we breathe for example is mainly a mechanical mixture of the atoms of Oxygen and Nitrogen. The water we drink is also composed of Oxygen and Hydrogen. But it differs from the air in this particular,

that in water the Oxygen and Hydrogen are not mechanically mixed, but chemically combined."

Now with reference to air and water, we find it authoritatively laid down in all ancient writings (*Srūti*, *Mīmāṃsā*, *Naya*) that they are mixed bodies, and not simple. If each of the five *Vūtas* do not show such mixture, there are some, where such is clearly traceable. That some of the subtle primary atoms after being mixed with similar other atoms of a second *Vūta* have led to the production of gross objects, while other atoms have produced similar results without any combination.* That the transition from subtle to gross implies change and admixture. That the gross atoms are (the prolific cause of the universe) capable of being recognised by their individual properties.

If we consider the properties of matter, we find that they consist of form, taste, smell, touch, and sound; each of which is cognisable by the respective organ of sense. Now the question is, Whence do this close relationship in number arise? It cannot be a mere accidental coincidence. On the other hand, it goes to prove, that had there been more primary elements than five, we would have been provided with another especial sense (in our organisation)

* Kapila nowhere lays down the theory of quintuplication, on the other hand, he is of opinion, that the body is not made of five *Vūtas*. (*Nāpāṇchavūrtikam śhariram*) Gautama disjoins a like belief by such text ("*Akavūrtikam śhariram*"). Sāṅkhya only looks upon change. The primary atoms have become gross from change. They were subtle in the beginning, but after having undergone consecutive mutation, they have been converted into gross. No subtle atoms now exist, what we now enjoy are all gross.

to cognise it, as Nature is neither sparing nor fickle ; it is also worthy of note, that the properties are so distinct from each other, that we find bodies possessing a form but no taste, or that taste may be present without smell, and so on, and because each of the five primary elements differs from one another in composition.

The distinction in property is due to a difference in the composition of the cause-element from which it proceeds. The five primary elements have each a special characteristic, by which their presence is known to us, consequently the qualities which are merely the effects of Matter are not interdependent upon one another, but entirely distinct, and separate ; to prove our position we may state that instances are not wanting when a body has taste but no smell, similarly with the presence of form, smell, and taste, are wanting. Ether is credited with sound, air with touch, fire, form water, taste, and earth, smell. Buddhists deny the existence of the Ether, they consider it to be nothing, and attribute sound and touch to air. Sankhya depends every thing on change, he does not consider the *Vutas* to have been originated in pairs ; but that through changes impressed upon it, the universal Ether, was finally transformed into air ; that fire is the finale of air, water of fire, and earth of water. Accordingly he lays it down, as a rule, that the presence of qualities pertaining to Matter are continued to the products which it gives rise to. In this way, Ether communicated its property of sound to air, which is its transformed product, and this air has besides its inherent or own property of touch, its acquired quality of sound, water the product of fire for similar reasons possesses sound, touch, taste, and form :

water is not the product of fire alone, but is composed of an atomic particle of air and fire, it is, therefore, apparent, that the designation of the word *Vuta* was not confined to a simple body. For, when air and water have been classed under it, and they have been emphatically laid down to be compound, then *vuta* includes within it both simple and compound bodies; while on this subject it is but just to add that the original air and water were alike different from the air and water we at present enjoy, they were subtle and without any properties, hence not in a condition of being used for any purpose by any human being, save the *Adept*.

VI.

With this brief summary of Kapila, the father of Materialistic philosophy, we pass over to a consideration of its modern aspect. Our readers need hardly be reminded of the difference which exists between the two, the old and the new. The modern materialist does not believe in the existence of Soul and a future hereafter; but the potentiality of matter in the causation of the external world is a common article of faith, alike with both. The doctrine of *Karma*, the sum-total of an individual's works and its determining result, transmigration, find no favor with the moderns; with them every thing ends with death,* thus claiming identity with the views held by the *Sangsara mochakas*.

The development and decay of ideas founded on the hypothesis of the inseperable union of force with imponderable matter first grew with Kepler. They ruled the scientific

* "When he dies, as with his dog, there is an end of him."—Intuition, Instinct, and Clairvoyance by H. G. Atkinson. Philosophic Inquirer. Vol. I. p. 162.

world during the earlier portion of the modern period, and formed the foundation of the great fabric of physical science, which though defective, and found fault with of late, yet serves as a strong and co-herent platform for the present and future builders. Nowhere more so, than in the department of light, did the new doctrine of the inseparability of force and ponderable matter undermine the very foundations of the older views, though a few advocates still linger by the road-side and refuse to quit the ground where Newton took his stand. "To account for the phenomena, the [presence of] ether is assumed and to prove the existence of the ether the phenomena are cited. For these reasons, and others given, I think the assumption of the universality of ordinary matter is the least gratuitous."* Heat and electricity were alike invaded by the new theory; Faraday in 1821 wrote favorably as to the materiality of electricity, and vigorously maintained the doctrine of conservation of energy.

The union of Matter and Force may be viewed in two different aspects, namely in the condition where such union is present without life, and where it exists in combination with life, or to quote the words of Dr. Bence Jones† the abiological and biological sciences :—"Where matter is, there force must be, showing itself in motion, or in tension, or in resistance. Without matter, no kind of motion, nor tension, nor resistance occurs." ‡ In the biological sciences, the popular idea has not yet proceeded beyond the complete separability of matter and force or in other words of corpo-

* Grove.

† Croonian Lectures on Matter and Force by Henry Bence Jones, A. M., M. D., F. R. S. ‡ Ibid.

real substance and vital force. "The popular idea is that no distinction exists between the life, the mind, and the soul of man ; all are confused together, and all are thought to compose a single immaterial spirit, which comes at birth and goes at death, being perfectly separable from the matter of which we are made." This marks the first stage of ideas. The second stage "is marked by the assumption of a living imponderable gas or fluid pervading the ponderable matter" of the animal organism, such a view was held by Hunter and others who thought the nervous fluid akin to or closely identical with electricity. But the experiments and recent observations of our time shew such opinion to be fallacious. The ordinary rate of transmission of force (motion) through a nerve, to produce sensation, or muscular action, ranges between twenty-eight and thirty-three feet in a second, something less than the flight of the eagle. How can such slow transmission claim identity with electricity ? If the tail of a large whale be struck by a harpoon it takes about a second before the point reaches the animal's brain, and "nearly another second must elapse before the order can be telegraphed to the muscles of the tail to capsize the boat."*

To account for the organic phenomena of life, the presence of a vital fluid has been supposed, which "imparts to the constituent matters of the animal frame new chemical affinities between it and the surrounding elements, and thereby" prevents the dissolutions of the living fibre, or gives "it other properties, which without this *Vitalisation* it would not possess."†

* Croonian Lectures on Matter and Force by Henry Bence Jones, A. M., M. D., F. R. S.—Du Bois-Raymond's Appendix. † Ibid.

The present revival of materialism originated in the German Universities. It was preached by the professors, in the class-rooms. It was amply discussed in works of philosophy and on natural science; from the savants it percolated into the rank and file of society. It next made its debut in France, where its result is thus graphically described by M. Figuier. "And the people have undertaken to teach us the practical consequences of materialism. Little by little, they have flung off every bond, they have discarded all respect of persons and principles; they no longer value religion or its ministers, the social heirarchy, their country, or liberty. That this must lead to some terrible result, it was easy to foresee. After a long period of political anarchy, a body of furious mad men carried death, terror and fire through the capital of France."* It may simply be argued that the results in other countries do not tell the same tale, that political anarchy had more to account for, in France, than the teachings of Materialism.

The main doctrines of this system of philosophy will be rendered quite apparent from the few extracts we subjoin.

"The principle of motion in matter is the source of all phenomena whatsoever. The laws of motion and the laws of our impressions and perceptions constitute the whole nature of things, and of the nature of the substance of nature, the '*natura naturata*' or phenomena of the substance or '*natura naturans*;' or in other words all phenomena must be referred to matter as its source and effecient cause and reason of all; and to ask for a further reason of the reason

* The Day after Death, Figuier, p. 4.

is unphilosophical and absurd. The order of perceptions and consequences observed is all that man can know; all that constitutes knowledge, and more we could not know even if more existed. This is the grand philosophical position from Democritus to Francis Bacon, and from Francis Bacon to Professor Tyndall.* (Such is the dictum of Science today: virtually then, she sits helpless at the threshold, further enquiries she knows not to prosecute, what lies beyond, is what she cannot attempt to explain or divine. Where Western Science ends, where the scalpel and the microscope are found helpless, the human mind, trained after a certain method is able to penetrate into the vast storehouse of Nature to study the secret springs which guide, control or influence actions; facts collected in this way' corroborated by, and enriched with, the independent experiments of succeeding observers, generalised and reduced into a system, have the perfect basis of a certain science: that it has not become our common property is why it is called the occult science.) And again "Instinct, passion, thought, &c., are effects of organised substances. All causes are material causes. In material conditions, I find the origin of all religions, all philosophies, all opinions, all virtues, and 'spiritual conditions and influences' in the same manner, that I find the origin of all diseases and of all insanities in material conditions and causes. I am what I am; a creature of necessity; I claim neither merit nor demerit."

"I feel that I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north, or the puppet to move according as the string is

* H. G. Atkinson, "Philosophic Inquirer," Vol. I. p. 121.

pulled. I cannot alter my will, or be other than what I am, and cannot deserve either reward or punishment."* According to this view "Man is but a *thinking machine*, his conduct being entirely determined by his original constitution, modified by subsequent conditions, over which he has no control, and his fancied power of self-direction being altogether a delusion; and hence that notions of *duty* or *responsibility* have no real foundation. Man's character being formed *for* him and not *by* him, and his mode of action in each individual case being simply the consequence of the reaction of his Cerebrum [Brain substance] upon the impressions which called it into play."† Criminality is but another form of insanity and must be treated as such, and the highest development of his psychical nature can only be brought about by the conditions which favor the development of his body.

But such an assertion does not contain the *whole* truth. Undoubtedly, medical testimony establishes the fact, that there exists a correlation between mind and the body, that when the physical frame is well nourished, and sends its quota of the nutritive fluid, properly oxygenated, to the nervous centres, mental activity continues active, that certain diseases of the cerebrum exercise a striking influence in the normal series of Intellectual operations, that heredity transmits certain diseased conditions from the father to the son, in this way inducing Idiocy, Cretinism &c., that temporary fits of insanity are induced from alcohol and other intoxica-

* Lectures on the Laws of Man's Nature and Development by Henry G. Atkinson and Harriet Martineau.

† Principles of Human Physiology.—Carpenter, Fifth Edition, p. 548.

ting agents. These and many others may go to establish the Materialist doctrine, but then we cannot leave out of consideration facts due to our own internal Consciousness.

Hence do Materialists stand in opposition to the individual convictions of every sane individual. For the willforce which is reckoned as naught by the former, is looked upon as aught by the latter. That the determining power of the Will is real and not a mere delusion, is proved by instances where it is held in abeyance, as in certain states of natural and artificial somnambulism. In such cases the directing power of the Will in the subject, is under the influence of the operator, who controls it, or directs the actions as he may wish, and the subject is then reduced to the condition of a puppet moved by the strings in the hands of operator.

It will thus be seen, that whatever be the extent of the relation existing between the operations of the Mind and the integrity of our Nervous system, how much they may depend upon each other as cause and effect "we cannot but feel that there is *something beyond and above* all this, to which in the fully developed and self-regulating mind, that activity is subordinated ; whilst, in rudely trampling on the noblest conceptions of our nature as mere delusions, the Materialist hypothesis is so thoroughly repugnant to the almost intuitive convictions which we draw from the simplest application of our Intelligence to our own Moral Sense, that those who have really experienced these, are made to feel its essential fallacies, with a certainty that renders logical proof quite unnecessary."*

* Carpenter's Physiology p. 549.

VII.

Now for the opposite doctrine of Spiritualism. Barthez and the Montpellier School of Medicine have created the doctrine of the *human aggregate*. This doctrine implies Man to be made up of :—

1. The Body or the Material substance.
2. The Life or the Vital force.
3. The Soul or the Intimate Sense.

The first two are open to destruction. Life is but a temporary condition subject to growth and decline and death, while the Soul is immaterial, impervious to every ill and not affected by death. Like heat and electricity, Life is a force engendered by certain causes, it has a beginning and an end, which is final. "The soul on the contrary has no end. Man may be considered as a *perfected Soul* dwelling in a *living body*."* Of the striking resemblance of these views with some of our own ancient systems we need not pause to consider.† Meanwhile let us endeavour to put forth the

* M. Figuier's *Day after Death* p. 7.

† Skandha is the Sanscrit synonym of aggregate. In the *Prajna Paramita* we find mentioned five such aggregates. 1. *Rupaskandha*, 2. *Vedana*, 3. *San-jna*, 4. *Sanskara* and 5. *Vijuanaskandha*, or body, perception, representation or notion, and cognition.—(A. Csoma Korosi).

The Sacred Books of the East recognise Man as made up of seven principles :—

- | | | |
|---|---|--------------|
| I. The Physical body, composed
wholly of matter in its grossest
and most tangible form. | } | I. Prakriti. |
|---|---|--------------|

salient points in connection with the Spiritualistic view of the Mind and see how far they tally with reason and analogy.

Mind is here looked upon as immaterial, requiring for its habitat a living body or material case with which it is connected in a mysterious way; it is not dependent on the body for its active work, the slight helps it requires of it, are to cognise the phenomenal world, to become acquainted with material objects, and to use it as an instru-

II. The Vital principle—(or Jiv-atma),—a from of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.	II. The entity evolved out of the combination of Prakriti and Sakti.
III. The Astral (Linga-skarira) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the Kamarupa.	III. Sakti.
IV. The Astral shape (Kamarupa) or body of desire, a principle defining the configuration of.—	IV. The entity evolved out of the combination of Brahman, Sakti and Prakriti.
V. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than the reason, instinct, memory, imagination, &c., existing in the higher animals.	V. Do. Brahman and Prakriti.

ment for executing its determination ; under such a supposition Mind cannot be affected by any conditional derangement of

VI. The Higher or Spiritual Intelligence or Consciousness or Spiritual Ego, in which mainly resides the sense of consciousness in the perfect man, though the lower dimmer animal consciousness co-exists in No. 5.

VI. Do.
Brahmam and Sakti.

VII. The Spirit—an emanation from the ABSOLUTE ; uncreated ; eternal ; a state rather than a being. (Theosophist, vol iii, p 20-21)

VII. Brahmam.—(Theosophist, vol. ii, p. 95.)

THE YI KING or Book of Changes (translated by James Legge) written 1204 B. C. mentions the same Sepetenary division. "Zhing is the more subtle and pure part of matter—the grosser form of the elementary ether ; Khi—or 'Spirit' is the breath still material but purer than the zhing and is made of the finer and more active form of ether. In the hwun, or soul (animus) the Khi predominates and the zhing (or zing) in the pho or animal soul. At death the hwun or spiritual soul wanders away, ascending and the pho (the root of the Thibetan word Pho-hat,) descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that the "Kwei Shans are the expanding and contracting principles of human life" ! The Kwie Shans are brought about by the dissolution of the human frame—and consist of the expanding and ascending Shan which rambles about in space, and of the contracted and shrivelled Kwei, which reverts to earth and non-entity. Therefore, the Kwei is the physical body ; the Shan is the vital principle ; the Kwei Shan the linga-sariram, or the vital soul ; Zhing the fourth principle or Kamarupa, the essence of Will ; Kho the animal soul ; Khi the Spiritual soul ; and Hwun the pure spirit, the seven principles of our occult doctrine.—Editor's Note. Ibid.

the body, it simply perverts, or obscures the mental operations as they manifest themselves externally, just as the light of a lamp may be obscured by passing through a bad medium; "and further as the Mind is thus independent of its material tenement, and of the circumstances in which this may chance to be placed, but is endowed with a complete power of self-government, it is responsible for all its own actions, which must be judged of by certain fixed standards. Now this doctrine fully recognises all that is ignored in the preceding; but on the other hand, it ignores all that *it* recognised and served to account for; and is not less opposed to facts of most familiar experience. For, in placing the Mind *outside* of the body (so to speak), and in denying that the action of the Mind is ever disordered by corporeal conditions, it puts us in the dilemma of either rejecting the plainest evidence, or of admitting that, after all we know nothing whatever about the Mind itself; "* and our knowledge extends only to that lower part of our mental nature as operates on the body and is affected through it. The advocates of this school contend that in Intoxication and Lunacy, the Mind is in a perfectly sound condition, the tenement of Matter (body) alone is affected, such is amply born out by the testimony of those who have observed such patients and noted down their sayings and actions in the ravings of delirious intoxication or of fever, for "we have here precisely the same evidence of *mental* operation, that we have in the sayings and doings of the same individuals in a state of sanity."† The conclusion will naturally come upon us, that

* Carpenter p. 550.

† Ibid p. 550.

the Mind is something more than Matter, though the operations of the Mind are very much determined by the material conditions with which they are so closely related. 102008

We, therefore, find that the Materialists and Spiritualists alike ignore certain facts, and admit others, and the question is "whether any general expression can be framed, which may be in harmony alike with the results of scientific inquiry into the facts of the case, and with those simple teachings of our own Consciousness, which must after all be recognised as affording the ultimate test of the truth of all Psychological doctrines."* Such is possible only by "withdrawing ourselves from the futile attempt to put Matter and Mind in the same category and fixing our attention exclusively on the relation between Mind and Force."† "The essential nature of these two entities is such, that no relation of identity can exist between them. Matter possesses extension, or occupies space; whilst Mind has no such property. On the other hand, we are cognisant of Matter only through its occupation of space, of which we are informed through our senses; we are cognisant of the existence of Mind by our direct consciousness of feelings and ideas, which are to us the most certain of all realities. But, what is perhaps a more important distinction, the existence of Matter is essentially *passive*; left to itself, it always impresses our Consciousness in one and the same mode; and any change in its condition is the consequence of external agency. What have been termed the active states of matter, are really the manifestation of *forces*, of which we can conceive as having an existence independent of Matter, and as

* Carpenter p. 551.

† Ibid p. 551.

having no other relation to it than that which consists in their capability of changing its state. Thus water continues unchanged so long as its temperature remains the same; but the dynamical agency of heat occasions* that mutual repulsion between its particles, which transforms it from a non-elastic liquid into an elastic vapor; and all this heat is given forth from it again, when the aqueous vapor is transformed to the liquid state. On the other hand, the existence of Mind is essentially *active*: all its states are states of change and we know nothing whatever of it save by its change. Sensation, Perception, Idea, Emotion, Reasoning process, &c., in fact, every term which expresses a Mental state, is a designation of a phase of Mental existence that intervenes between other phases in the continual succession of which our idea of Mind consists."*

Thus, while to establish an identity between Matter and Mind is simply impossible, a close relation may be shown to exist between Mind and Force.

"Force like Mind, can be conceived of only in a state of activity; and our idea of it essentially consists in the succession of different states, under which its manifestations present themselves to our consciousness. But our consciousness of Force is really as direct as that of our own mental states; our notion of it being based upon our internal sense of the *exertion* which we determinately make to develop one form of Force, which may be taken as the type of all the rest,—that, namely, which produces or which resists motion. When we attempt to lift a weight, or to turn windlass or to stop a

* Carpenter p. 552.

horse that is running away, we are directly conscious of a mental exertion, as the immediate and invariable antecedent of the development of motor power through the contraction of our muscles; and the connection of the two is further established by that 'sense of effort' which we intuitively refer to the muscles themselves, arising, as it does, from their own condition; and thus we are led to feel that, in this particular case, Force must be regarded as the direct expression or manifestation of that Mental state which we call Will.—The analogy becomes stronger, when we trace it into the relations which these two agencies respectively bear to Matter. For in the phenomenon of voluntary movement, we can scarcely avoid seeing that Mind is one of the dynamical agencies which is capable of acting on Matter; and that like other such agencies, the mode of its manifestation is affected by the nature of the material *substratum* through which its influence is exerted."* In other words the Will acts in the first instance upon the Brain where it excites a conditional activity called Nerve-force, this is communicated through the nerve trunks to the particular set of muscles which the Will wants to respond to its call, thus completing the circle of operation. In such a condition both the Muscular and Nervous substances enter into new combinations, a change from their previous state, so that the dynamical metamorphoses is the result of a peculiar interposition of a material substratum subject to a similar changed condition. Thus between the conditions under which Mind produces Motion, the existence of a Vital force is established: it "constitutes the connecting link between the two; and it is difficult to

* Carpenter's Physiology pp. 552 53.

see that the dynamical agency which we term Will, is more removed from Nerve-force on the one hand, than Nerve-force is removed from Motor force on the other. Each in giving origin to the next, is itself expended, or ceases to exist *as such*; and each bears, in its own intensity, a precise relation to that of its antecedent and its consequent."*

In the same way, we might say that in every act in which our Consciousness is concerned an active condition of the Sensorium is brought about, either by the impressions made upon the Organs of Sense, or by changes in the Cerebrum, such a conditional change is antecedent to all consciousness, and hence it can be stated, that between Mental Activity and Nerve-force as between Nerve-force and Mental agency there exists a close correlation. Such a view does not militate against the philosophical notion of the Mind having a separate existence, an existence independent of the Material body, but that yet, there exists a close relation between the two in this present state of existence. Mental actions may be looked upon, when they are carried on without any interference of Will power as a function of the Cerebrum.

The separate existence of Will is denied by Mr. Atkinson and his followers, who look upon Man, as a creature of necessity, such an assertion involves an error, in opposition to our every-day experience. For we find "that [in] the control and direction which the Will has the power of exerting over the course of thoughts, we have the evidence of a new and independent power—which is entirely opposed in its very nature, to all the automatic tendencies, and

* Carpenter p. 553.

which, according as it is habitually exerted tends to render the individual a free agent." It does not depend for its existence on the physical or vital forces, but renders them subservient to its determination ; without it, we would be reduced to puppets, acting or otherwise as pulled by the suggestion strings.

VIII.

We next pass on to consider, how life first appeared on the earth ? Ever since the time of Hippocrates some three-and-twenty centuries ago, the causes that give rise to the phenomena of life, have formed a deeply engrossing subject for enquiry ; and with the advance of time the importance of the question has continued to increase. Between the vitalists and physicists a keen controversy has been going on for centuries. The former ascribed the operations of the body to spirits, good during health, and evil during disease. According to Hippocrates the actions of the body are directed and presided over by a spirit called Nature ; "Aristotle called this spirit Vegetative Soul ; and said that it is common to all plants and animals. In modern times this spirit, or principle, has received various names and its existence is still believed in by some physiologists. By them it is looked upon as directing the various operations necessary for the life of plants and animals. In opposition to this idea, many physiologists have come to the conclusion that the existence of such a spirit is a myth ; and they believe, that the ordinary vital operations of plants and animals are due to the ordinary attributes of matter and

energy. There has been some extravagance on both sides. Some vitalists have called the holders of the physical view materialists, even if they refuse to believe that a cabbage is possessed of a vegetative soul ; alleging that if we deny the existence of such a soul in a cabbage, we must deny the existence of man's rational soul, and even the existence of a God. On the other hand, some upholders of the physico-chemical views have absurdly maintained that the properties of matter and energy may be regarded as sufficient to explain all mental phenomena."*

We, therefore, find that between the Vitalists and the upholders of the 'physical basis of life,' there reigns much discrepancy. The grounds for such difference will detain us erelong, before we hasten to conclude. The Vitalists contend for a vital principle, essence or force, altogether different from the ordinary physical forces, which their opponents are loath to admit: for they assert, that the force or forces which operate in organic bodies, are essentially non-different from those met with in the inorganic world; that Life is correlated with the other forces, and may be a modification of heat or motion; that heat, light, electricity, motion and chemical affinity are to be looked upon as physical forces in connection with living bodies; but *only* as physical forces when elsewhere met.

"In opposition to this, it is contended by the Vitalists, that life is as much a separate force, as motion, chemical action, electricity, or light; that its operations are entirely confined to organised bodies; that its existence cannot be conceived apart from these; and though its operation is

* Dr. Rutherford's Introductory Address.

never manifested without a corresponding physical change, or the evolution of some physical force, yet that it is altogether independent of these, not correlated with them, not subservient to, but in truth dominating them all, and acting sometimes in direct opposition to some of them, in a way in which no other physical force could act."*

Hence, "it is obvious that if life be merely a correlation of physical force, spontaneous generation, and even the creation of organised beings by physical agencies, is not conceivably beyond the power of man to achieve. Therefore, again, it follows that the acceptance of this view does away with the necessity for a creative act, and makes it possible that the original beginning of life was due to the operation of ordinary physical forces."†

"But if this question is to be determined by observation and experiment, not by inference or imagination, then undoubtedly the Scotch verdict of "not proven" must be accepted as against the physical hypothesis; for as yet there is not on record, so far as I know, a single experiment or observation in support of it. On the other hand, the whole of the observed phenomena of life—nutrition, growth, reproduction, &c.—are totally unlike anything which is seen in the inorganic world; nay, in many respects these processes take place in direct opposition to the laws which govern the other forces. For instance, gravitation has no necessary influence upon vital action; on the contrary, vital action is not unfrequently exerted in on opposition to it.

* Introductory Address by Dr. Meadows. *The Lancet* 1871, vol. ii. p. 497.

† Ibid.

Growth is thought by some to have its counterpart in the formation of crystal, but it is surely not necessary that I should refute this statement ; while nutrition has certainly no parallel in the inorganic world, neither is reproduction comparable to any known physical process. While therefore, I am ready to allow that many of the changes which take place in organised bodies are of a purely physical character, and resemble the same changes as they occur in inorganic bodies, yet I cannot avoid the conclusion that the processes to which I have referred are brought about by the operation of a force or forces which are unknown in the inorganic world. Nor do I see why actions so striking, so manifest and peculiar should not be ascribed to the operation of a special distinctive force, just as electricity, chemical action, heat, motion, &c., are regarded as separate forces because of their manifest and peculiar actions ; for aught we know, there may be other forces yet to be discovered in the inorganic world, which will differ as much from the present known physical forces, as these do from one another."*

"Again, the argument in favour of a distinct and separate force is, I think, greatly strengthened by the consideration of what takes place in an organic body when, as we say, life has fled. Then at once the physical forces, such as chemical action, which have been kept in check, if not by the vital force, at least during vital action, exercise an undisputed sway over the now dead body ; and the result is that its component parts gradually but surely lose all trace of

* Dr. Meadows' Address.

structural character, and are resolved into their ultimate chemical constituents: *construction* is at an end; *destruction* is rampant, and no power suffices to avert the catastrophe.*

"But you will of course ask, If the doctrine of the absolute indestructibility of force be true, what becomes of the so-called vital force when a living thing dies? Unless this can be explained, you may argue, the fact that various physical forces continue to operate in or upon the now dead body, though in a different manner to what they did in the living body, is presumptive evidence in favour of the purely physical, and against the vital, theory of life. I admit the cogency of the argument, and I frankly avow that I am not able to meet the objection definitely. It seems to me, however, either that the vital force, assuming for the moment its existence, differs from the physical forces in this respect; or else I must claim for it that, though a distinct and separate force, it may nevertheless be in some way correlated with them when the conditions of its action no longer exist. The latter view does not seem to me at all to militate against its individuality; and if this concession satisfies the physicists then all I can say is they are welcome to it."†

"I often think, indeed, that the controversy is, after all, much more one of words than of ideas, for when a recent writer on the physical side describes "vital energy" as "a mode of motion, and yet declares that "it manifests itself in modes peculiar to itself, and different from any of the other modes of energy with which we are acquainted," and allows the use of the term vital force "to signify this special

* Dr. Meadows' Address.

† Ibid.

mode of manifestation," I do not see what more the vitalists can want,—although I submit that the idea of this vital force being only "a mode of motion" is but another illustration of the so-called "scientific use of the imagination."*

"While, then, it seems to me that the idea of a distinct and separate force governing the organic world, plant and animal alike, and called by the name "vital force," accords best with the actually observed phenomena of life, and may therefore be accepted as, if not true, at least highly probable; yet, on the other hand, even if "the physical basis of life," as it is called, could be actually proved, I should certainly dissent altogether from the view which has recently been put forward by a very distinguished physiologist, to the effect that, as a consequence of such proof, "a complete and widespread revolution in religious belief" must necessarily occur. The writer to whom I am referring expresses his conviction that such a doctrine would be "scarcely reconcilable with the idea that man is made in the image of God," and therefore he adds, "The idea of a God, of Divinity of every kind," must be abandoned, because, "in such a scheme neither a superintending Providence, nor a personal God, nor Christianity, could have place"; for, asks this writer, "how could I believe that I was, nevertheless, designed and created by the power and wisdom of God?"*

IX.

Professor Tyndall in his essay 'On the Scientific use of the Imagination' says "Life was potentially present in

* Dr. Meadows. *The Lancet* 1871, vol. ii. p. 497. † Ibid.

Matter when in the nebulous form, and was unfolded from it by the way of natural development. There are the strongest grounds for believing that during a certain period of its history the earth was not, nor was it fit to be, the theatre of life." He virtually lays aside the idea of a personal Creator, sending forth the *fiat* "Let life be" and creation followed. Sir William Thomson in his Presidential address at the British Association,* referring to the period when no life could exist, or when though fit, none was present said "We must not invoke an abnormal act of the creative power" in the presence of a "probable solution consistent with the ordinary course of nature." According to him, Life might have been produced from "countless seed-bearing meteoric stones moving about through space." "One such stone might lead to its becoming covered with vegetation."

Turning for a solution of this mighty problem to *positive Science*, we meet with the same difficulty, and the question, How Life first appeared yet remains to be answered. "The earliest known geological record of the existence of life on this earth is to be found in the Laurentian strata of rocks. These, which are the earliest of all the known rocks, belong to what is called the Præ-Cambrian Period; and in them, within the last few years, there has been found a small fossil the organic nature of which was at first questioned, but it is now, I believe, generally admitted that this little creature belonged to the class of Foraminifera, and it has been christened with the name *Eozoon Canadense*. This is undoubtedly the oldest known form of living creature on the earth. We may not, how-

* Held at Edinburgh in August 1871.

ever, affirm dogmatically that, because the geology of that period affords no evidence as yet of life other than that I have mentioned, therefore none existed; such a statement belongs to what I call speculative science, and he is a rash man who would speculate upon the condition of life on this earth at such a remote period

"Tracing life onwards, so far as geological records enable us to do, although there are at present a great many gaps in the series, yet I am not, I think, over-stating the case when I say, that from the *Eozoön* onwards there exists in the successive strata of rocks, evidence of a gradually ascending series of animals up to almost the highest vertebrata. Whether or not these are related to one another, and man to them all—whether or not the whole animal creation, from beginning to end, is to be regarded as one gigantic family, whose ancestral origin dates from the earliest geological period—is a problem which I certainly cannot pretend to solve. But even if it be so, and should it be demonstrable, as is so confidently predicted by some authorities, that man originally sprang from a shapeless mollusc, the thought need certainly not distress us over much, although it does not perhaps, at first sight, tend to raise our conception of self to be told that "man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world"; nor will our pride be encouraged by knowing that "this creature, if its whole structure, had been examined by a naturalist, would have been classed amongst the quadrumana as surely as would the common and still more ancient progenitor of the Old and New World

monkeys, the quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal."* Thus does the great circle of Nature, link all created beings into one universal family.

X.

Descartes demonstrated the presence of *innate* ideas in man, Dugald Stewart worked up, formularised and reduced them to number one. The *principle of causality* which makes us think and say that there is no effect without a cause, is admitted as the *innate idea par excellence*. It is the beginning of reason, and is universally present in the Human Mind after birth. It helps the individual to pry into Nature, and through Nature to Nature's God.

To eliminate the idea of God has been the aim of all philosophies past and present, for such a purpose the East took the lead in experimental psychology and developed the latent powers of the individual by a hard and difficult course of study, and practice. In England, Locke was its most popular exponent; but it remained for France to give it so complete and logical a development that other countries soon followed in the wake. Holbach and Cabanis and latterly Henry G. Atkinson have said the last word of their school. They reduce every thing to physics, and hold that there is nothing behind phenomena, and the phenomena is the thing-

* Introductory Address by Dr. Meadows. The Lancet, vol. ii. 1871, p. 497.

in-itself. Kant on the other hand, observes distinction between physics and metaphysics; the first treats of phenomena; the second treats of the thing-in-itself, the only Reality, but being also unknowable. He discards the idea of an immaterial power of perception in man to penetrate the phenomenal and reach the noumenal, but acknowledges a perception related to Forms and Categories and hence capable of being apprehended. Noumena being beyond human reach, our conceptions of time and space are mere 'mental forms' while propositions about God, the Soul, and Immortality, are incapable of proof or disproof, thus reducing all phenomena as phantasmagoria of the senses, and claiming identity in this particular, with what Vedantism authoritatively lays down.

XI.

We have thus been inadvertently led on to Pantheism and Anthropomorphism. It is not our aim to discard one and support the other, but put-forth the arguments for, and against, from which the reader has to draw his own conclusions. The Pantheistic aspect of the Deity has much to recommend in it; we are led to it by a philosophical contemplation of His agency in external Nature; for the more "we fix our attention upon the laws, which express the orderly sequence of its phenomena, and upon the 'forces' whose agency we recognise as their immediate cause," the more do we come to identify the Divine Being "as the *First principle* of the Universe, as an all comprehensive 'Law' to which all other laws are subordinate, as that most general Cause of which all the physical forces are but manifestations. This conception embodies a great truth

and a fundamental error. Its truth is the recognition of the universal and all controlling agency of the Deity, and of His presence in Creation rather than on the outside of it. Its error lies in the absence of any distinct recognition of that *conscious volitional* agency, which is the essential attribute of personality; for without this, the Universe is nothing else than a great self-acting machine, its Laws are but the expressions of 'surd' necessity, and all the higher tendencies and aspirations of the Human Soul are but a mockery, a delusion, and a snare," to the commonality of mankind, those indeed who form the backbone of society and who can fix their mind nowhere. The Anthropomorphic view arises "from the too exclusive contemplation of our own nature as the type of the Divine; and although in the highest form in which it may be held, it represents the Deity as a Being, in whom all the noblest attributes of Man's spiritual essence are expanded to infinity, yet it is practically limited and degraded by the impossibility of *fully* realising such an existence to our minds;" human failings and imperfections being attributed to the Divine, according to the standard of moral and intellectual development of the individual. Now such a view embodies a truth and an error like the Pantheistic. The Deity is here looked upon as a Person, with that Intelligent Volition, akin to what we exert ourselves on the world around us, and with those Moral attributes by which we seek to draw Him in relations of sympathy with all sentient creatures. And here, the defect of such a conception is glaringly manifested, as it asks us to believe that the Deity is restrained by the same considerations which are naturally present in us, and

leads us to think of Him as a "remote and retired mechanic inspecting from without the engine of creation to see how it performs."

"Now the truths which these views separately contain, are in perfect harmony with each other; and the very act of bringing them into combination, effects the elimination of the errors with which they were previously associated. For the idea of the universal and all-controlling agency of the Deity, and of His immediate presence throughout Creation, is not found to be in the least degree inconsistent with the idea of His personality, when that idea is detached from the limitations which cling to it in the minds of those, who have not expanded their anthropomorphic conception by the scientific contemplation of Nature. On the contrary, when we have once arrived at that conception of *Force* as an expression of *Will*, which we derive from our own experience of its production, the universal and constantly-sustaining agency of the Deity is recognized in every phenomenon of the external Universe; and we are thus led to feel that in the Material Creation itself, we have the same distinct evidence of His personal existence and ceaseless activity, as we have of the agency of intelligent minds in the creations of artistic Genius, or in the elaborate contrivances of Mechanical skill, or in those written records of Thought which arouse our own psychical nature into kindred activity."*

And now that Pantheism is attracting increased attention from the brightest intellects of the west, after sleeping

* Carpenter p. 556.

a sleep of death in this cradle-land of humanity where it first saw the light of day; and since the recognition of this *First Principle* call it *Prakriti*, *Purush*, *Para-brahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not, with the cherished ideas of the most inveterate Free thinker, the hard Materialist, the staunch Atheist, the inexorable Physicist, or the followers of the so-called *isms* who stand on the legs of logic, and reason; it may justly be termed as the center round which the satellites of Religion revolve. Our Adepts have been proclaiming from their high pedestal this solemn truth for centuries, it has been repeated quite recently that the Deist's God exists nowhere. Yet, even yet, the world is slow to profit by such instruction,' and so it must continue to the end of the chapter.

XII.

Reader! we have travelled so long together that a word at parting may not be amiss, and then we have done. An introduction is the last place for the discussion of so vast a subject as the present enquiry entails; the limited space at our disposal was one of the most effective bridles to curb our speech where we thought prolixity would have rendered the subject more intelligible; laboring under such restrictions with the pressure of time snatched from moments of an anxious professional work, that knows no respite, none feels it more than ourselves, as to the imperfect and hurried manner in which this portion of the work has been done: but it is hoped that the bringing together of such a varied epitome, however sketchy it may be, must have its uses; if it tends to stimulate a study of those preci-

ous records of thought which our progenitors left a legacy for us to inherit, far richer than the priceless Kohi-Noor, or the collective totality of the world's gold, and which now are monopolised by the cobwebs of the spider; and if it be so fortunate as to secure *one* ardent and earnest enquirer, patiently taking up the work and finding the lost key, our end and aim will be gained. In parting, we cannot but express our deep sense of indebtedness to Madame Blavatsky for a lucid exposition of the Aryan philosophies in the pages of the *Theosophist*,—to Pandit Kalibara Vedantabagisa whose version of Kapila's Sankhya expounded in his usual clear, lucid style had helped us materially in the compilation of the first few sections of the present notice. He is a profound Sanscrit scholar, and perfectly innocent of English, so that his conclusions need not excite any suspicion as to their borrowedness, or forced interpretation to make them fit in, with the modern views of the west,—to Mr. M. Mudaliar of the *Inquirer* whose journal has supplied us with many extracts besides much and varied information on the mighty problem of existence,—to Mr. D. K. Mavalankar of the *Theosophist* for kind encouragement and assistance, and to you reader, for your kind patience.

N. D.

वेदान्तसारः ।

परमहंसपरिव्राजकाचार्य-

श्रीसदानन्दयोगीन्द्रप्रणीतः ।

श्रीनृसिंहसरस्वतीकृता "सुबोधिनी" नाम्नीटीका-

संवक्षितः ।

प्रशिद्धतश्रीकालीवरवेदान्तवागीशैः

संशोधितः ।

श्रीहीरालालढोलप्रकाशितः ।

कलिकाताराजधान्यां

१२७ न० भवने मस्जिद वाङ्मोहिट वेदान्तयन्त्रे

श्रीनीलान्तरविद्यारत्नेन संहितः ।

१२८८ साल ।

वेदान्तसारः ।



अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम् ।

आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥

क्षणानन्दं गुरुं नत्वा परमानन्दमद्वयम् ।

वक्ष्ये वेदान्तसारस्य टीकां नाम्ना सुबोधिनीम् ॥

इह खलु कश्चिन्महापुरुषो नित्याध्ययनविध्यधीतसकलवेदराशीनां
चिन्मात्राश्रयतरूपाद्वयानन्दविषयानाद्यनिर्वचनीयभावरूपाज्ञानविलसितानन्त-
भवानुष्ठितकाव्यनिघञ्जवर्जितनित्यनैमित्तिकप्रायश्चित्तोपासनाकर्म्मभिः सम्यक्-
प्रसङ्गे श्रवणाम् इष्टकाचूर्णादिमङ्गुलैर्दितादर्शतत्त्ववर्तनिसंज्ञाशयानां मन्त्रिनी-
दत्तगतजलविन्दुवह्निरग्नयगर्भादिस्तत्त्वपर्यन्तं जीवजातं स्वात्मभक्त्योरास्था-
न्तरगतं क्षणभङ्गुरं तापत्रयाग्निसन्दग्धमानम् अग्निशमात्मन्यनुपपद्यताम् अति-
विवेकिनाम् अत एव ऐहिकसकलचन्दनादिविषयभोगेभ्यः आसृष्टिकहैरग्नयगर्भा-
द्यस्तभोगेभ्यश्च वान्ताशन इवातिनिर्विष्यमानसानां शमादिसाधनसम्पन्नानाम्
आपाततोऽवगताखिलवेदार्थत्वाद्देहाद्यहङ्कारपर्यन्तजडपदार्थतद्विलक्षणसप्र-
काशस्वरूपप्रत्यगात्मनि ब्रह्मानन्दत्वे संशयापन्नानां तज्ज्ञासृजनाम् अत्यश्रव-
णेन सूत्राज्ञाननिवृत्तिपरमानन्दावाप्तिविषये प्रकरणसारभमाणः समाप्तिप्रचय-
गमनादिफलकगिटाचारपरिप्राप्तेऽदेवतानमस्कारलक्षणमङ्गलाचरणस्य अवश्य-
कर्त्तव्यतां दर्शयन् लक्षणया अनुबन्धवत्तदर्थं निरूपयन् परमात्मानं नम-

अर्थतोऽप्यहयानन्दानतीतवैतभानतः ।

गुरुनाराध्य वेदान्तसारं वक्ष्ये यथामति ॥ (१)

श्रुते । अखण्डमित्यादिना । अभीष्टस्य निःश्रेयसस्य सिद्धये प्राप्त्यर्थम्
व्याख्यानम् आश्रये एकत्वेन प्रतिपाद्ये इत्यर्थः ।

नन्वविषयस्यात्मनः कथं प्रतिपत्तिरित्याशङ्काह । अखिणाधारमिति ।
अखिणस्य चराचरात्मकप्रपञ्चस्य विषयौघिष्ठानत्वेन कारणत्वात्क्रान्तं ब्रह्मैव
प्रतिपद्ये न तु शुद्धमित्यर्थः ।

नन्वेवं सति प्रतिपत्तिविषयत्वेन दृष्टत्वापत्तिमाशङ्काह । अवाङ्मनस-
गोचरमिति । यतो वाचो नियन्तेऽप्राप्य मनसा सह इत्यादिश्रुतिभिरविषय-
त्वप्रतिपादनात् । प्रतिपत्तिविषयत्वं कारणत्वोपलक्षितब्रह्मविषयकत्वनौपचा-
रिकमिति भावः ।

नन्वेवमपि ब्रह्मणः कारणत्वे नृत्पिण्डवदनित्यत्वशङ्कामपहरसाह ।
वदिति । नाशभावोपलक्षितस्वरूपम् । सदेव सौख्येदमप्यसासीदित्यादिश्रुतेः ।

ननु तथापि जडत्वापत्तिमाशङ्काह । चिदिति । स्वप्रकाशचैतन्यस्वरूप-
मिति यावत् ।

ननु तथाप्यगुरुकार्यत्वात् किमित्याश्रयणीयमित्यत आह । आनन्दमिति ।
परमानन्दस्वरूपमित्यर्थः ।

ननु तथापि भक्षितेऽपि लघुने न शान्तो व्याधिरिति न्यायेन प्रपञ्च-
व्याधिष्ठानतया व्यतिरिक्तप्रतीयमानत्वात् कथमद्वैतसिद्धिरित्याशङ्कं तद्वि-
कृतिज्ञाह । अखण्डमिति । अजातीयविजातीयस्वगतभेदशून्यमित्यर्थः ।

अत्र सच्चिदानन्दमिति प्रयोजनम् । अखण्डमिति विषयः । शास्त्र-
विषययोः प्रतिपाद्यप्रतिपादकभावः सम्बन्धः । तत्त्वज्ञोऽधिकारी । इत्यत-
वन्वचतत्त्वमसौब्रह्मवति ।

किञ्च यद्यहं हेने परा भक्तिर्ब्रह्मा हेने तथा गुरौ । तस्मैते कथिता वृथाः
प्रकाशान्ते महात्मनः । इत्यादिश्रुत्या गुरुनमस्कारश्चापि शास्त्राङ्गत्वप्रति-

वेदान्तो नाम ? उपनिषत्प्रमाणं, तदुपकारीणि शारीरक-
सूत्रादीनि च । (२)

अस्य वेदान्तप्रकरणत्वात्तदीयेरेवानुबन्धेऽस्त्वहंतासिद्धेर्न ते
पृथगालोचनीयाः । (३)

पादनात्तन्मस्कारोऽपि पृथक्त्वेन कार्यं इति तच्चितपूर्वकमभिधेयमन्यं प्रति-
जानीते । अर्थत इति । अपिना हित्यादिवत् संज्ञामालं व्यवच्छिद्यते । न
केवलं शब्दतः अर्थतः शब्दतश्चेति । अहयानन्दरूपान् शुक्लं आराध्य
वेदान्तसारं यथामति वक्ष्ये इत्यन्वयः । अहयाच्च ते आनन्दाचेति अहयम्
नन्दास्त्वान् ।

तत्र हेतुमाह । अतीतदैतभानत इति । अतीतं गतं दैतभानं यतस्तस्मा-
दतीतदैतभानतः निरस्तसमस्तभेदज्ञानत्वादित्यर्थः । तान् शुक्लं आराध्य
कायवाङ्मनोभिर्नमस्कारगोचरीकृत्य वेदान्तसारं वेदान्तानामुपनिषद्वाक्य-
जातानां मध्ये यत् सारं सिद्धान्तरहस्यं यस्मिन् ज्ञाते पुनश्चातय्यं नावशिष्यते
तं वेदान्तसारं यथामति बुद्धिममतिक्रम्य वक्ष्ये प्रतिपादयिष्ये इत्यर्थः । (१)

इदानीं सर्वस्यापि वस्तुविचारोद्देशपूर्वकत्वात् प्रतिज्ञातं वेदान्तं नामतो
निर्दिशति । वेदान्त इति । उपनिषद् एव प्रमाणम् उपनिषत्प्रमाणम् उप-
निषदो यत्र प्रमाणमिति वा । तदुपकारीणि वेदान्तवाक्यसंघातकाणि
शारीरकसूत्रादीनि च शरीरमेव शरीरं तत्र भवो जीवः शारीरकः स सूत्रादौ
याथातथ्येन निरूप्यते यैः तानि शारीरकसूत्राणि अथातो ब्रह्मजिज्ञासा
इत्यादीनि । आदिशब्दो भाष्यादिसंघर्षार्थः । अशब्दो वेदान्तशब्दादुपसृष्टार्थः ।
यद्वा शारीरकसूत्राणि तद्यथासंवादिवेदान्तार्थसंघर्षवाक्यानि । अथातो ब्रह्म-
जिज्ञासा इत्यादिसूत्रादीनि । आदिशब्देन भगवद्गोताद्यध्यात्मशास्त्राणि
सूत्रान्ते तेषामपि उपनिषद्व्याख्यात्वादिति भावः । (२)

ननु यद्यपि अथान्तरातुबन्धवत्तदवसापद्येत अथैर्निर्दिष्टं तथापि पर-

तत्रानुबन्धो नाम ? अधिकारिविषयसम्बन्धप्रयोजनानि । (४)

अधिकारी तु ? विधिवद्धीतवेदवेदाङ्गत्वेनापाततोऽधिग-
ताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवज्ज-
नपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनि-
खिलकल्मषतया नितान्तनिर्मलस्नानः साधनचतुष्टयसम्पन्नः
प्रमाता । (५)

भातुबन्धचतुष्टयस्यानिर्दिष्टत्वादत्र प्रेक्षावतां प्रवृत्तिर्न स्यादित्यत आह ।
अस्येति । वेदान्तधारणेत्यर्थः । (३)

नतु वेदान्तशास्त्रस्यापि किम् अतुबन्धचतुष्टयं वेनास्यापि तदन्तासिद्धि-
रित्याशङ्क्य भूलशास्त्रस्यातुबन्धचतुष्टयम् आविष्करोति । तत्रेति । (४)

यथोद्देशमधिकारिणं लक्षयति । अधिकारीत्यादिना । स्नाध्यायोऽध्य-
तव्य इति यचनाच्चेवर्णिकानासुपनीतानामध्ययनं नियमेन विधीयते अध्य-
यनविधिप्रयुक्तमेवाध्ययनं नाध्यापनविधिप्रयुक्तम् । तथाच । अधीतो वेदो
वेदाङ्गानि च शिक्षाकस्यव्याकरणच्छन्दोऽज्योतिर्निष्कृताख्यानि येन तेन आपा-
ततोऽधिगताखिलवेदार्थः । अत्र सर्ववेदार्थरहस्ये ज्ञाते सति उत्तरपन्थ-
वैयर्थ्यपरिहाराय आपातत इत्युक्तम् ।

नन्वनधीतवेदानामपि विदुरादीनां तत्त्वज्ञानोत्पत्तिर्दर्शनात् अध्ययन-
तत्प्रयुक्तकर्मातुष्ठानवैयर्थ्यमाशङ्कोत्तरमाह । जन्मान्तर इति । तेषामाधु-
निकाध्ययनाद्यभावेऽपि जन्मान्तरीयाध्ययनादिना चित्तपरिपाकता आसित्वा
जन्मनि विनायध्ययनादिना ज्ञानोत्पत्तौ बाधकाभावात् नाध्ययनादिवैयर्थ्य-
मिति भावः ।

काम्येति । काम्यस्यापि कर्मण्यो धर्मसाधनत्वेऽपि यातायातसम्पादक-
त्वेन बन्धकत्वात् निषिद्धवत् तदर्थनपुरःसरमित्युक्तम् । तथाच नित्यादि-

काम्यानि ? स्वर्गादीष्टसाधनानि ज्योतिष्टोमादीनि ।
 निषिद्धानि ? नरकाद्यनिष्टसाधनानि ब्रह्महननादीनि ।
 नित्यानि ? अकरणे प्रत्यवायसाधनानि सभ्यावन्दनादीनि ।
 नैमित्तिकानि ? पुत्रजन्माद्यनुबन्धोनि जातेष्ट्यादीनि ।
 प्रायश्चित्तानि ? पापक्षयमात्रसाधनानि चान्द्रायणादीनि ।
 उपासनानि ? सगुणब्रह्मविषयकमानसव्यापाररूपाणि
 ग्राण्डित्यविद्यादीनि ।

एतेषां नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनम्, उपासनानान्तु
 चित्तैकाग्र्यम् । “तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदि-
 प्रप्तिं यज्ञेनेत्यादिश्रुतेः, तपसा कल्मषं हन्ति इत्यादिस्मृतेश्च” ।

नित्यनैमित्तिकयोरुपासनानाञ्च अवान्तरफलं पिढलोकस-
 त्यलोकप्राप्तिः । “कर्मणा पिढलीको विद्यया देवलोक इत्यादि-
 श्रुतः” ।

साधनानि ? नित्यानित्यवस्तुविवेकेहामुत्रफलभोगविराग-
 श्मदमादिसम्पत्तिमुमुक्षुत्वानि ।

नित्यानित्यवस्तुविवेकस्तावत् ? ब्रह्मैव नित्यं वस्तु ततोऽन्य-
 दखिलमनित्यमिति विवेचनम् ।

कर्मोत्तुष्टानेन निर्गतनिखिलकल्पप्रतया निःशेषनिरसकलकल्पमत्वेन ।
 अत्र निखिलपदं काम्यनिषिद्धजनितसुकृतदम्भृतपरं तेन नितान्तनिर्भलखालः
 नितान्तमत्त्यन्तं निर्भलं खालं खालमन्तःकरणं यस्य सः तद्योक्तः वक्ष्यमाण-
 साधनचतुष्टयसम्पन्नः प्रसाता खलःकरणप्रतिविम्बितचैतन्यमित्यर्थः । (५)

ऐहिकानां सूक्ष्मवृत्तादिविषयभोगानां कर्मजन्यतया
अनित्यत्ववत् आमुष्मिकाणामप्यमृतादिविषयभोगानामनित्य-
तया तेभ्यो नितरां विरतिः, इहामुत्र फलभोगविरागः ।

शमदमाद्यसु ? शमदमोपरतितितित्तिचासमाधानत्रयाः । (६)

शमस्तावत् ? अवस्थादिव्यतिरिक्तविषयेभ्यो मनसो
निराहः । (७)

दमः ? वाङ्मन्य्याणां तद्व्यतिरिक्तविषयेभ्यो निवर्त्तनम् । (८)

निवर्त्तितानाम् एतेषां तद्व्यतिरिक्तविषयेभ्यो उपरमणम्,
उपरतिः, अथवा विहितानां कर्मणां विधिना परित्यागः । (९)

तदेव स्पष्टं व्याकरोति । काव्येत्यादिना । (६)

तत्र शमं लक्षयति । शमस्तावदिति । यथा तीव्रायां बुभुक्षायां जातायां
भोजनादन्यव्यापारो मनसो न रोचते भोजने च विलम्बं न सृजते तथा
सूक्ष्मवृत्तादिविषयेष्वत्यन्तमरुचिः तत्प्राप्त्यसाधनेषु अवयवमननादिषु अत्यन्त-
मभिरुचिर्जायते यदा तदा पूर्ववासनावहात् अवस्थादिप्राप्त्यसाधनेभ्यः उच्छेद्य
सूक्ष्मवृत्तादिविषयेषु गम्यमानं मनः येनान्तःकरणवृत्तिविशेषेण निवृत्त्यते
स वृत्तिविशेषः शम इत्यर्थः । (७)

इदानीं दमस्य लक्षणमाह । दम इत्यादिः । ज्ञानसाधनव्यवस्थादिभ्यो
विलक्षणेषु शब्दादिविषयेषु प्रवर्त्तमानानि वाङ्मन्य्याणि वाङ्मन्य्याणि येन
वृत्तिविशेषेण निवर्त्त्यन्ते स दम इत्यर्थः । (८)

इदानीमुपरतेर्लक्षणमाह । निवर्त्तितानामिति । निवृत्तीतानामेतेषां
वाङ्मन्य्याणां अवस्थादिप्राप्त्यसाधनव्यतिरिक्तेषु शब्दादिविषयेषु यथा तानीन्द्र-
याणि सर्वथा न गच्छन्ति तथा तेषां निवृत्त्यो येन वृत्तिविशेषेण क्रियते सोप-
रतिरित्यर्थः ।

तितिक्षा ? शीतोष्णादिद्वन्द्वसहिष्णुता । (१०)

निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च समाधिः,
समाधानम् । (११)

गुरुवेदान्तवाक्येषु विश्वासः, श्रद्धा ।

सुसुक्ष्मत्वं ? मोक्षेच्छा ।

एवम्भूतः प्रमाता अधिकारी । “शान्ती दान्त इत्यादिश्रुतेः ।
उक्तञ्च, प्रशान्तचित्ताय जितेन्द्रियाय प्रक्षीणदोषाय यथोक्त-
कारिणे । गुणान्वितायानुगताय सर्वदा प्रदेयमेतत् सकलं
सुसुक्ष्मं इति” । (११)

उपरतेर्लक्षणान्तरमाह । अथवेति । विहितानां नित्यादिकर्मणां
विधिना चतुर्थांशमस्त्रोक्तारकर्म्मणा परित्यागः नाहं कर्त्तव्यवस्थानम् उपरति-
रित्यर्थः । (६)

तितिक्षाखण्डनमाह । तितिक्षेति । शरीरधर्मस्य शीतोष्णादेः तज्जन्य-
सुखदुःखादेश्च शरीरेण त्यक्तुमशक्यत्वात् स्वप्नकाशचिद्रूपे स्वात्मनि च शीतो-
ष्णादेरत्यन्ताभावादिति विवेकदीपेन सिद्ध्याभावाच्च शीतोष्णादेर्द्वन्द्वस्य यत् सहनं
सा तितिक्षेत्यर्थः । (१०)

इदानीं समाधानं कथयति । निगृहीतस्येति । शब्दादिविषयेभ्यो
निगृहीतस्थानःकरणस्य श्रवणादौ तदनुगुणेषु तदुपकारकेषु अमानित्यादि-
साधनविषयेषु समाधिर्नैरन्त्यर्थेण तज्जित्तनं समाधानमित्यर्थः । अश्वादेवः
सदृशाः । तथाच पूर्वोक्तसकलविशेषप्रत्यविशिष्टः प्रमाता अधिकारीत्यर्थः ।

अस्मिन्नेति श्रुतिं प्रमाणयति । शान्त इति । (११)

विषयः ? जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं, तत्रैव वेदान्तानां तात्पर्यात् । (१२)

सम्बन्धस्तु ? तदेक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्प्रमाणस्य च बोध्यबोधकभावलक्षणः । (१३)

प्रयोजनस्तु ? तदेक्यप्रमेयगताज्ञाननिवृत्तिः, तत्स्वरूपानन्दावाप्तिश्च । “तरति शोकमात्मवित् इत्यादिश्रुतेः, ब्रह्म वेद ब्रह्मैव भवति इत्यादिश्रुतेष्व” । (१४)

यथोद्देशं विषयं निरूपयति । विषय इति । अविद्यारोपितसर्वज्ञत्व-
किञ्चिज्ज्ञत्वादिविरुद्धमपरित्यागेनाविशिष्टं शुद्धं चैतन्यं प्रमेयस्वरूपमेव
सर्वेषां वेदान्तवाक्यानां विषय इत्यर्थः । (१२)

क्रमप्राप्तं सम्बन्धं लक्षयति । सम्बन्धस्त्विति ।

बोध्यबोधकभाव इति । बोध्यस्य ब्रह्मात्मैक्यस्वरूपस्य बोधकस्य वेदान्त-
शास्त्रस्य च बोध्यबोधकभाव एव सम्बन्ध इत्यर्थः । (१३)

अविशिष्टं प्रयोजनमाह । प्रयोजनत्विति । ब्रह्मात्मैक्यत्वलक्षणचिन्मात्र-
गताज्ञानतत्कार्यसकलप्रपञ्चनिवृत्तिः पुनरुत्पत्त्यभावरूपस्वरूपपाशखण्डा-
नन्दप्राप्तिः फलमित्यर्थः ।

ननु लोकेऽप्राप्तस्य क्रियासाध्यस्य स्वर्गादेः पुरुषार्थत्वेन फलत्वं वदन् अत्र
तु नित्यप्राप्तस्यात्मस्वरूपस्य क्रियासाध्यत्वाभावेन पुरुषार्थत्वाभावात् कथं फल-
त्वमिति चेन्न अप्राप्तस्यैव पुरुषार्थत्वनियमाभावात् । यथा लोके कश्चित्
विश्रुतकण्ठमणे स्तुतप्रयुक्तशोकाग्निसन्दग्धमानस्याप्रोपदेशोत्तरकालं स्वकण्ठ-
गतचाभीकरप्राप्तेरपि पुरुषार्थत्वात् फलत्वं वदन् एवमत्रापि नित्यप्राप्तस्या-
त्मनः अज्ञानभोजान्दकाराद्वतत्वेन विश्रुतस्वरूपस्य गुरुश्रुतिवाक्यश्रवणा-

अयमधिकारी जननमरणादिसंसारानलसन्तप्तो दीप्तशिरा
जलराशिमिवोपहारपाणिः श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य
तमनुसरति । “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्-
पाणिः श्रोत्रियं ब्रह्मनिष्ठमित्यादिश्रुतेः” । (१५)

स गुरुः परमकृपया अध्वारीपापवादव्याधिनैनमुपदिशति ।
“तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय श्रमान्विताय

नन्तरम् अज्ञानमोहान्धकारनिवृत्तौ सत्यां क्षयं प्रकाशमानचिद्रूपस्य सिद्धस्यै-
वात्मनः फलत्वमुपपद्यते इति भावः ।

उक्तोऽर्थे श्रुतिं प्रमाणयति । तरतीति । (१४) ।

अधुना शास्त्रनिमित्ताधिकायां दिनरूपणानन्तरं शास्त्रारम्भं प्रकरोति ।
अथवा लक्षितस्याधिकारिणः कर्त्तव्यं दर्शयति । अयमधिकारीति । उक्त-
लक्षणलक्षितो बुद्धिसंनिहितोऽधिकारी गुरुमुपसरतीत्यर्थः ।

ननु संसारासक्तचित्तस्य विषयबोधोपस्थात्तिरहितस्य गुरुपसर्पणमयुक्त-
मित्याशङ्क्याह । संसारानलसन्तप्त इति ।

सन्तापे ज्वेहमाह । जननेति । आदिशब्देन व्याध्यादयो गृह्यन्ते ।

सन्तप्तस्यैव गुरुपसर्पणमित्यत्र दृष्टान्तमाह । दीप्तशिरा इति । यथार्ह-
दग्धमक्षको दाहनिवृत्तिकामो भट्टिति शीतलं जलराशिमनुसरति तथा
संसारतापव्यसन्दृष्टमानक्षनिवृत्तिकामः स्रक्खरूपजिज्ञासुः संसारनिवर्त्तकं
श्रोत्रियं ब्रह्मनिष्ठं करतलामलकवत् स्वरप्रकाशात्मस्वरूपसमर्पकं गुरुं समीपं
गत्वा अनुसरति मनोवाक्कायकर्मेभिः सेवत इत्यर्थः ।

अस्मिन् अर्थे श्रुतिमुदाहरति । समित्यापिरित्यादिः । (१५)

अथ गुरुत्वमाह । स परमकृपयेति । कृपाव्यतिरेकेण साधनान्वराभा-
वादित्यर्थः ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तं तत्त्वतो ब्रह्मविद्याम् इत्या-
दिश्रुतेः” । (१४)

असर्पभूते रज्जौ सर्पारोपवत् वस्तुन्यवस्वारोपः, अध्या-
रोपः । (१७)

वस्तु ? सच्चिदानन्दमहयं ब्रह्म । (१८)

अज्ञानादिसकलजडसमूहः, अवस्तु । (१९)

नन्वखण्डस्य ब्रह्मस्वरूपस्यागोचरत्वेनोपदेष्टुं शक्यत्वात् अथस्तपदिशती-
त्यत्र आह । अध्यारोमेति । अखण्डब्रह्मस्वरूपस्य विधिसुखेनोपदेष्टुं शक्य-
त्वेऽपि नेह नामास्ति किञ्चनेत्यादिश्रुतिसुपसृत्य अधिदारोपितमिदं नाना-
पदानिर्गोपसुखेन उपलक्षितमखण्डचैतन्यमेव पुनः सत्यं ज्ञानमनन्तं ब्रह्म-
त्यादिश्रुतिसुपसृत्य लक्षणया विधिसुखेनाप्युपदिशतीति भावः ।

तत्र श्रुतिमाह । तस्मै स इत्यादिः । (१६)

अकिञ्चनं लौकिकदण्डान्तमाह । असर्पभूत इति । व्यावहारिकवस्तु-
त्वेनाभिमतं रज्जौ अवस्तुभूतसर्पारोपो नाम रज्जवन्किञ्चनैतन्मत्स्याविद्या सर्प-
ज्ञानाभावाकारेण परिणममाना सर्पाकारेण विवर्तते स विवर्तः । रज्जव-
न्किञ्चनैतन्मणिषाविद्योपादानत्वेन नायं सर्पः किन्तु रज्जुरिति विशेषदर्शनो-
त्तरकाशीनाधिष्ठानरज्जुसाक्षात्कारेण रज्जुज्ञाननिवृत्तौ सर्पभ्रान्तिनिवर्तते
इत्यर्थः । (१७)

अज्ञमर्थं दाटान्तिनो योजयति । वस्तुति । काञ्चनवानपायी आत्मैव
वस्तुशब्दार्थः । (१८)

तत्रावस्तुस्वरूपमाह । अज्ञानादीति । अज्ञानतज्जन्मबोधोपादेर्निष्ठा-
त्वरहस्यत्वभाववत्प्रकारित्वसामेयसिद्धिप्रत्ययादिहेतुभिरवस्तुत्वमित्यर्थः । (१९)

अज्ञानम् ? सदसदभ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानवि-
रोधि भावरूपं यत् किञ्चिदिति वदन्ति । “अहमज्ञ इत्याद्यनु-
भवात्, देवात्मशक्तिं स्वगुणैर्निगूढामित्यादिश्रुतेष्व” । (२०)

एतदेव विस्तरेण प्रतिपादयितुमज्ञानरूपं तावदाह । अज्ञानमिति ।

किमिदमज्ञानं सद्रूपमसद्रूपं वा, नाद्यः शशविषाणतत्त्वत्वेन तुच्छत्वात्,
नापि द्वितीयः असतः कारणत्वानुपपत्तेरित्यादिहेतुभिः सत्त्वे नासत्त्वे न वा
निरूपयितुं न शक्यते इत्याह । अनिर्वचनीयमिति ।

नन्वज्ञानस्यानिर्वचनीयत्वेन सर्वथा ज्ञातुमशक्यत्वात् तदभावप्रसङ्गमा-
यक्षाह । त्रिगुणात्मकमिति । अज्ञानेकामित्यादिश्रुतिभिः सत्त्वरजस्तमो-
गुणात्मकत्वप्रतिपादनादित्यर्थः ।

नन्वेवमज्ञानज्ञानस्य श्रुतिप्रसिद्धस्य ज्योमादिरूपेण विततस्य सत्त्व-
व्याप्तमानत्वेन संसारानिर्मुक्तिरित्याशङ्काह । ज्ञानविरोधीति । एतादृश-
मयज्ञानमात्रवाच्यात्कारेण निवर्तते इत्यर्थः । तदुक्तं भगवता, दैवी ह्येषा
शुष्मयी मम साया दुरत्यया । मामेव ये प्रपद्यन्ते सायामेतां तरन्ति
ते इति ।

ज्ञानाभाव एवाज्ञानमिति तार्किकमतं निराकरोति । भावरूपमिति ।

त्रिगुणात्मकभावरूपत्वेऽपि इदमित्यमेवेति पिण्डीकृत्य प्रदर्शयितुं न
शक्यते इत्याह । यत्किञ्चिदिति । किमप्यघटितघटनापटीय इत्यर्थः ।

अनिर्वचनीयानादिभावरूपाज्ञानसङ्गावे अतुल्यमेवोदाहृत्य दर्शयति ।
अहमिति । अहमस्यो मामहं न जानामीत्यपरोक्षभावस एव प्रमाण-
मित्यर्थः ।

तच्चैवोपलब्धत्वेन श्रुतिमुदाहरति । देशात्मशक्तिमिति । (२०)

इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति च व्यव-
क्रियते । (२१)

तथाहि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यप-
देशः, यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति, तथा
नानात्वेन प्रतिभासमानजीवगताज्ञानानां समष्ट्यभिप्रायेण
तदेकत्वव्यपदेशः । “अजामेकामित्यादिश्रुतेः” । (२२)

इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना, एतदुप-
हितं चैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनिवन्तृत्वादिगुणकं सदसद-
व्यक्तमन्तर्यामि जगत्कारणमीश्वर इति च व्यपदिश्यते । (२३)

अज्ञानं विभजते । इदमज्ञानमिति । वस्तुतोऽज्ञानस्यैकत्वेऽपि समष्ट्य-
भिप्रायेणैकमिति व्यपक्षियते व्यष्ट्यभिप्रायेणानेकमित्यर्थः । (२१)

एतदेव प्रपञ्चयितुं प्रतिजानीते । तथाहि यद्येति । यथा वृक्षाणां
समुदायविवक्षया वनमित्येकत्वव्यपदेशः यथा वा वज्रनद्यादिजलानां
समुदायविवक्षया जलाशय इत्येकत्वव्यपदेशः, तथा नानाकरणोपाधिभेदेन नाना-
त्वेन प्रतीयमानानां जीवगताज्ञानानां समुदायविवक्षया अज्ञानमित्येकत्वव्यप-
देशः ।

अस्मिन्नर्थे श्रुतिं प्रमाणयति । अजामिति । (२२)

नानाजीवगतनिजज्ञानान्तरणव्यष्ट्युपाध्यपेक्षया समष्ट्युपाधेरस्य वैल-
क्षण्यं दर्शयति । इयं समष्टिरिति । विगतरागादिदोषसकलकार्यप्रपञ्चकारण-
भूतज्ञानस्य समष्टिभूतोत्कृष्टोपाधित्वेन विशुद्धसत्त्वप्राधान्यमिति भावः ।

एतत्समष्ट्युपाधिद्वारेणेश्वरचैतन्यं लक्षयति । एतदुपहितमिति । एतत्स-
मष्ट्यज्ञानोपलक्षितं चैतन्यं सर्वस्य चराचरात्मकप्रपञ्चस्य साक्षित्वेन सर्वत्र
व्यप्यते । तथा सर्वेषां जीवानामीशित्वेन कर्मातुल्यप्रसङ्गादहमेव ईश्वर

सकलाज्ञानावभासकत्वादस्य सर्वज्ञत्वम् । “यः सर्वज्ञः सर्वविदितिश्रुतेः” । (२४)

अस्यैवं समष्टिरखिलकारणत्वात् कारणशरीरम्, आनन्द-
प्रचुरत्वात् कीषवदाच्छादकत्वाच्चानन्दमयकोषः, सर्वोपरमत्वात्
सुषुप्तिः, अत एव स्थूलसूक्ष्मप्रपञ्चलयस्यानमिति बोध्यते । (२५)

इत्युच्यते । तथा सर्वेषां जीवानां प्रेरकत्वेन नियन्तेत्युच्यते । तथा सर्वेषां
जीवानामलङ्घ्ये दये स्थित्वा बुद्धिनियामकत्वेनान्तर्धानीत्युच्यते । प्रमाणा-
गोचरत्वात् व्यप्यक्तमित्युच्यते । सर्वस्य चराचरात्मकप्रपञ्चस्य विवक्षीभिर्ज्ञान-
त्वेन जगत्कारणमिति व्यपदिश्यते इत्यर्थः । (२६)

उक्तोऽर्थे युक्तिमाह । सकलाज्ञानेति ।

तत्र प्रमाणात्माह । यः सर्वज्ञ इति । (२७)

इदानीं तस्यैवेश्वरस्य ससृदायोपाधिरेव कारणशरीरत्वमानन्दमयकोषत्व-
सुषुप्तिवस्थावैशिष्ट्यं कथ्यते इत्याह । अस्येयमिति ।

कारणशरीरत्वे हेतुमाह । अस्मिन्नेति ।

आनन्दमयत्वे हेतुमाह । आनन्दप्रचुरत्वादिति । कारणत्वावस्थायां
प्रकृतिपुरुषमात्रव्यतिरिक्तस्य स्थूलसूक्ष्मप्रपञ्चस्यैवाभावादानन्दवाक्यमिति ।

कोषत्वे युक्तिमाह । आच्छादकत्वादिति । शरीराच्छादकचर्मवत् आत्मा-
च्छादकत्वाद्ज्ञानस्य कोष इति व्यवहारः ।

ननु तथापि कारणत्वोपाधेरज्ञानस्य सुषुप्तिवत् कृत इत्यत आह ।
सर्वोपरमत्वादिति । सर्वस्य स्थूलसूक्ष्मोपाधेः कारणोपाधौ जीगत्वात् सुषुप्ति-
त्वमित्यर्थः ।

ननु स्थूलसूक्ष्मप्रपञ्चव्यवस्थानस्य कथं सुषुप्तिवन्निष्ठायाश्च संज्ञाभेदो न
वस्तुभेद इत्याह । अत एवेति । यतः कारणात् सुषुप्तिवत् अत एव पञ्चीकृत-

यथा वनस्य व्यष्ट्यभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशः, यथा वा जलाशयस्य व्यष्ट्यभिप्रायेण जलानीति, तथाऽज्ञानस्य व्यष्ट्यभिप्रायेण तदनेकत्वव्यपदेशः । “इन्द्रो मायाभिः पुरुरूप ईयते इत्यादिश्रुतेः” । (२६)

अत्र समस्तव्यस्तव्यापित्वेन समष्टिव्यष्टिव्यपदेशः । (२७)

इयं व्यष्टिर्निर्गुणोपाधितया मलिनसत्त्वप्रधाना एतदुपहितचेतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राप्नोति इत्युच्यते । (२८)

भूतकार्यस्य रूपप्रपञ्चस्य जायदवस्थाविशिष्टस्यापञ्चीकृतभूतकार्यस्य सृज्यमानप्रपञ्चस्य लयस्थानमित्यपि व्यवस्थियते इत्यर्थः । (२५)

समष्टिरूपज्ञानं समपञ्चं निरूप्येदानीं व्यष्टिरूपमज्ञानं निरूपयितुं वृक्षान्तो तावद्दर्शयति । यथा वनस्येति । यथा वस्तुवृक्षसमुदायस्य वनरूपत्वेनैकत्वव्यवहारेऽपि प्रत्येकवृक्षविवक्षया चूतादयो बह्व्यो वृक्षाश्चिह्नानीति वस्तुत्वव्यवहारः यथा वा वापीकूपतट्टागादिषु समुदायविवक्षया जलाशय इत्येकत्वव्यवहारेऽपि प्रत्येकं बाष्पादिविवक्षया बह्वि जलानि तिष्ठनीति व्यवहारः । तथा सकलप्रपञ्चकारणज्ञानस्य समुदायरूपेणैकत्वेऽपि अहङ्कारादिकारणीभूतानां जीवगताज्ञानानां प्रत्येकविवक्षया वस्तुत्वव्यवहार इत्यर्थः ।

अकिञ्चये स्मृतिं प्रमाणयति । इन्द्र इति । (२६)

ननु तथाप्येकस्यैवाज्ञानस्य तदप्यकिञ्चचेतन्यस्य वा व्यष्टिसमष्टिर्ना ज्ञत इत्यत्र आह । अत्र समस्तेति । भेदविवक्षया व्यष्टित्वं नष्टतादिवत्, अभावेदिविवक्षया समष्टित्वं नष्टिण्यवदित्यर्थः । (२७)

तथा महाप्रलयकालीनसमष्टिभूतविशुद्धसत्त्वप्रधानाया मूलप्रकृतेः सकाशात् दैनन्दिनप्रलयकालीनव्यष्ट्युपाधिभूतजीवप्रकृतेर्भेदं दर्शयति । इयं

एकाग्रानावभासकत्वादस्य प्राज्ञत्वम्, अस्यष्टोपाधितया-
ऽनतिप्रकाशकत्वम् । (२८)

अस्यापीयमहङ्कारादिकारणत्वात् कारणशरीरम्, आनन्द-
प्रचुरत्वात् कोषवदाच्छादकत्वाच्च आनन्दमयकोषः, सर्वोप-
रमत्वात् सुषुप्तिः, अत एव स्थूलसूक्ष्मशरीरलयस्यानमिति
चीच्यते । (३०)

व्यतिरिति । इयं जीवगता सुषुप्तिप्रवस्थापक्षाहङ्कारादिविज्ञेयसंस्कारादिरूपा
निरुद्धोपाधित्वेन सन्निसत्त्वप्रधानेत्यर्थः ।

अनेनोपाधिना प्राज्ञचेतन्यं लक्षयति । एतदुपहितमिति । (२८)

अतोपपत्तिमाह । एकेति । ईश्वरगतभूताज्ञानस्य जीवगताहङ्कारादि-
विज्ञेयसंस्काररूपाज्ञानस्य च वस्तुत एकत्वेन तदवभासकेश्वरजीवचेतन्ययोरप्ये-
कत्वमित्यर्थः ।

सौषुप्तजीवचेतन्यस्य प्राज्ञत्वं साधयति । अस्य प्राज्ञत्वमिति । संस्कार-
रूपास्यष्टोपाधितया तदादृतत्वेनातिप्रकाशकत्वाभावात् प्राज्ञत्वमस्येत्यर्थः । (२८)

यथा जगत्कारणेश्वरोपाधेः कारणशरीरत्वमानन्दप्रचुरत्वेन आनन्द-
मयत्वं कोषदटालेन कोषत्वं तथैतत् सर्वं तारतम्येन प्राज्ञचेतन्योऽप्यति-
दिशति । अहङ्कारादीति । प्रत्ययकाले हिरण्यगर्भादिप्रपञ्चोत्पादकेश्वरगत-
भूतप्रकृतिवत् सुषुप्तिकाले अहङ्कारादिशरीरोत्पादकसंस्कारमात्रावशिष्टजीव-
गताज्ञानस्यापि कारणशरीरत्वम् इन्द्रियतद्विषयमाने व्यासङ्गाभावादानन्द-
वाक्यस्यादानन्दमयत्वम् आच्छादकत्वात् कोषत्वञ्च युक्तमिति भावः ।

• ननु स्थूलसूक्ष्मशरीरलयस्यानस्य कथं सुषुप्तिप्रवस्थापत्त्यमित्याशङ्क्य पूर्व-
वत् संज्ञाभेदो न वस्तुभेद इति वक्तुं तत्र युक्तिमाह । सर्वोपरमत्वादिति ।
पञ्चीकृतस्य जशरीरस्य व्यावहारिकस्यापञ्चीकृतसूक्ष्मशरीरे प्रातिभासिके प्राव-
कापितत्वात् तस्यापि प्रातिभासिकस्य स्नात्रप्रपञ्चस्य स्वरूपेऽज्ञाने बीजत्वात्

तदानीमेतावीश्वरप्राप्ती चैतन्यप्रदीप्ताभिरतिसूक्ष्माभिर-
ज्ञानवृत्तिभिरानन्दमनुभवतः । “आनन्दभुक् चेतोमुखः प्राज्ञ
इति श्रुतेः, सुखमहमस्वाप्तं न किञ्चिद्वेदिषमित्युल्लिखितस्य परा-
मर्शोपपत्तेश्च” । (३१)

अनयोऽर्थेऽसमष्ट्योर्वनवृत्तयोरिव जलाश्रयजलयोरिव
चाभेदः । (३२)

सर्वोपरतिरित्यर्थः । तथा चोक्तं जये फेनस्य तद्गम्भां द्रवाद्याः सुस्तरङ्गते ।
तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा । व्यावहारिकदेहस्य जयः स्यात्
प्रातिभाषिके । तज्जये सन्निदानन्दाः पर्यवस्यन्ति साक्षिणीति” । (३०)

ननु प्रलयकाले सुषुप्तिकाले चान्तःकरणतद्दृश्यभावेनानन्दप्राप्तकाभावा-
दानन्दप्राप्त्यर्थसङ्गावे प्रमाणाभावमाशङ्क्य परिहरति । तदानीमिति । यथा
स्वप्नत्वेनान्तःकरणस्य वृत्तिरङ्गीक्रियते यथा चैतन्यप्रदीप्ताज्ञानस्यापि सूक्ष्मा
वृत्तयः स्वीक्रियन्ते तथा चेश्वरः स्वीकृतज्ञानवृत्तिभिः स्नानन्दवाञ्छित्यम् अनु-
भवति । जीवोऽपि संस्कारमात्रावशिष्टाज्ञानवृत्तिभिः स्नानन्दवाञ्छित्यं तार-
तम्येन अनुभवति इति भावः ।

अत्र बोधसम्भक्तत्वेन श्रुतिसंवतारयति । आनन्दभुमिति ।

उत्तरकाशीनसुखपरामर्शोपपत्तिरपि पूर्वोक्तभूतसुखवाञ्छित्यानुभवसङ्गावे
प्रमाणमित्याह । सुखमहमिति । सुखमहमस्वाप्समित्यानन्दपरामर्शः । न
किञ्चिद्वेदिषमित्यज्ञानपरामर्शः । तथाच सुषुप्तिदशार्थे प्रलयकाले च प्राप्ते-
श्चावज्ञानवृत्तिभिरानन्दमनुभवत एवेत्यर्थः । (३१)

इदानीमीश्वरगतमूलाज्ञानस्य जीवगतसंस्कारमात्रावशिष्टाज्ञानस्य च
समष्टिष्वष्टप्रभावेण भेदभावेऽपि वस्तुतो भेदो नास्तीत्येतत् सदृष्टान्तमाह ।
अनयोरिति । (३२)

एतदुपहितयोरीश्वरप्राज्ञयोरपि वनवृक्षावच्छिन्नाकाशयो-
रिव जलाशयजलगतप्रतिविम्बाकाशयोरिव चाभेदः । “एष
सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ
हि भूतानामित्यादिश्रुतेः” । (३३)

वनवृक्षतदवच्छिन्नाकाशयोर्जलजलाशयतद्गतप्रतिविम्बा-
काशयोर्वा आधारभूतानुपहिताकाशवदनयोरज्ञानतदुपहित-
चैतन्ययोराधारभूतं यदनुपहितं चैतन्यं तत् तुरीयमित्युच्यते ।
“शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः
इत्यादिश्रुतेः” । (३४) ।

उक्तोपाधिद्वयद्वारेणेश्वरप्राज्ञयोरप्यभेदं दृष्टान्तसूत्रेण दर्शयति । एतदुप-
हितयोरिति ।

देशरस्य वनावच्छिन्नाकाशवत् प्राज्ञस्य वृक्षावच्छिन्नाकाशवत् तद्गतप्रति-
विम्बाकाशवत् कारणोपाध्यवच्छिन्नेश्वरस्य कार्योपाध्यवच्छिन्नप्राज्ञस्य च
वस्तुतोऽभेद एवेत्यर्थः ।

तत्र प्रमाणमाह । एष इति । तथा चोक्तमाचार्यैः, कार्योपाधिरयं
जीवः कारणोपाधिरीश्वरः । कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते
इति । (३५)

उपाधिद्वयावच्छिन्नो प्राज्ञेश्वरौ सप्रपञ्चं निरूप्य इदानीम् अन्ववच्छिन्नं
तुरीयं चैतन्यं तत् लक्षयति । वनवृक्षेत्यादि । यथा स्य लवनोपाध्यवच्छिन्ना-
काशपेक्षया सूक्ष्मोपाध्यवच्छिन्नाकाशपेक्षया च सहाकाशस्य तदुभया-
धारतया अन्ववच्छिन्नत्वाच्च तुरीयत्वं, तथा कार्यकारणोपाधितदवच्छिन्नचैतन्य-
द्वयापेक्षया तदाधारभूतं यदनवच्छिन्नं सर्वव्यापि चैतन्यं विशुद्धं तुरीयमुच्यते
इत्यर्थः । अस्य चैतन्यस्य तुरीयत्वं वक्ष्यमाणविश्वाद्यपेक्षया दृष्टव्यम् ।

अविज्ञर्थे श्रुतिं संवादयति । शान्तमिति । (३६)

इदमेव तुरीयं शुद्धचेतन्यम् अज्ञानादितदुपहितचेत-
न्याभ्यां तत्तायः पिण्डवद्विविक्तं सन्महावाक्यस्य वाच्यं विविक्तं
सङ्गममित्युच्यते । (३५)

अस्याज्ञानस्यावरणविक्षेपनामकं शक्तिद्वयमस्ति । (३६)

आवरणशक्तिस्तावत् ? अन्तोऽपि मेघोऽनेकयोजनायत-
मादित्यमण्डलमवलोकयितनयनपथपिधायकतया यथाच्छा-
दयतीव तथाऽज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्नमसंसा-
रिणमवलोकयितबुद्धिपिधायकतयाच्छादयतीव तादृशं साम-

एतदेव विशुद्धचेतन्यं तदेव पूर्वोक्तचेतन्यद्वयेन स च ऐक्यविवक्षायां महा-
वाक्यस्य वाच्यत्वं लभते भेदविवक्षायाञ्च लक्ष्यत्वं लभते इत्याह । इदमेवेति ।
अथास्यां चेतन्यानां चैतन्येन रूपेण एकत्वेऽपि अविच्छिन्नानवच्छिन्नत्वेन रूपेण
वाच्यत्वलक्ष्यत्वे सम्भवत इति भावः । (३५)

इदानीं स्वप्रकाशचिद्रूपस्यात्मनः कथं कुण्डलप्रकाशत्वं कथं वा व्यस-
क्तोदासीनस्यात्मनः आकाशादिप्रपञ्चजनकत्वम् इत्येतन्महाविरोधपरिहाराया-
ज्ञानस्य शक्तिद्वयं निरूपयति । अस्याज्ञानस्येति ।

ते एव नास्त्येति निर्दिशति आवरणविक्षेपनामकमिति । आवरणशक्ति-
स्तावत् शश्वदानन्दस्वरूपमावृणोतीत्यावरणशक्तिः । विक्षेपशक्तिस्तावत् ब्रह्मा-
दित्यावरान्तं जगत् जलबुद्बुदवज्ज्ञानरूपात्मकं विक्षेपति खलतीति विक्षेप-
शक्तिः इति शक्तिद्वयमज्ञानस्येत्यर्थः । (३६)

नन्वपरिच्छिन्नस्य स्वप्रकाशचिद्रूपखण्डपरिपूर्णस्वरूपस्यात्मनः परि-
च्छिन्नेनानित्येन लङ्घ्यतमोक्षपेक्षायापकेनाज्ञानशक्तिविशेषेण कथमावरण-
मित्याशङ्क्य वस्तुतोऽज्ञानस्यात्माच्छादकत्वाभावेऽपि प्रमादबुद्धिमात्राच्छादक-
त्वेनाज्ञानस्य आच्छादकत्वप्रपञ्चारादुच्यते इत्याह । आवरणशक्तिस्तावदिति ।

र्थम् । तदुक्तं “वनच्छवदृष्टिर्षनच्छन्नमकं यथा निष्प्रभश्चान्यते चातिमूढः । तथा बहवद् भाति यो मूढदृष्टेः स नित्योपलब्धिरूपोऽहमात्मा” । (३७)

अनयावृत्तस्यात्मनः कर्तृत्वभोक्तृत्वसुखितदुःखित्वादिसंसारसम्भावनापि भवति, यथा स्वाज्ञानेनाहतायां रज्ज्वां सर्पत्वसम्भावना । (३८)

विशेषशक्तिसु ? यथा रज्ज्विज्ञानं स्वाहतरज्जौ स्वयत्तया सर्पादिकमुद्भावयति, एवमज्ञानमपि स्वाहतात्मनि स्वयत्तया आकाशादिप्रपञ्चमुद्भावयति तादृशं सामर्थ्यम् । तदुक्तं “विशेषशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेदिति” । (३९)

यथा अल्पोऽपि मेघोऽनेकयोजनविस्तीर्णम् आदित्यमखण्डमवलोकयित्वा पुरुषदृष्टिमात्राच्छादकत्वेन आच्छादयति तथा अज्ञानं परिच्छिन्नमप्यपरिच्छिन्नमात्मानम् असंसारिनमवलोकयित्वा बहुविधायकत्वेनाच्छादयतीत्युपचारादुच्यते इत्यर्थः ।

अकिञ्चर्थे बहुसम्पत्तिमाह । तदुक्तमित्यादि । इयमावरणशक्तिरात्मनो भेदबुद्धिजनकत्वेन संसारवृत्तरिति भावः । (४०)

अज्ञानरूपं ब्रह्मान्तमाह । यथा स्वाज्ञानेनेति । (४१)

यदुक्तमसङ्कोदाशीनस्यात्मनः कथं जगत्कारणत्वमिति तन्निराकर्तृविशेषशक्तिरूपमाह । विशेषशक्तिस्त्विति । यथा रज्जुविषयकमज्ञानं सर्पवृत्त्यादयति तथात्मविषयकमज्ञानमपि आच्छिन्ने आत्मनि विशेषशक्तिप्रभावेणाकाशादिप्रपञ्चवृत्त्यादयतीत्यर्थः ।

अकिञ्चर्थे पन्थान्तरसम्पत्तिं दर्शयति । तदुक्तमिति । (४२)

शक्तिद्वयवदज्ञानीपहितं चैतन्यं स्वप्रधानतया निमित्तं,
स्वीपाधिप्रधानतया उपादानञ्च भवति, यथा लूता तन्तुकार्यं

ननु किमात्मा चराचरात्मकप्रपञ्चस्य निमित्तकारणम् उपादानकारणं
वा । नाह्यः, दण्डादिवत् स्वकार्यव्यापित्वं न स्यात् आत्मनः तत् सृष्ट्वा तदे-
वानुप्राविशदिति श्रुत्या स्वकार्यव्यापित्ववश्यात् । नापि द्वितीयः, अचेतनस्य
जडस्य प्रपञ्चस्य चैतन्योपादानकत्वासम्भवात् । उपादानत्वे च कार्यकारणयो-
रभेदेन प्रपञ्चस्यापि चैतन्यरूपत्वप्रसङ्गात् अनित्यत्वं न स्यादित्याशङ्क्य जड-
प्रपञ्चं प्रत्यात्मनश्चैतन्यप्राधान्येन निमित्तत्वं साज्ञानप्राधान्येनोपादानत्वञ्च
सम्भवतीत्याह । शक्तिद्वयेति । यथा अयस्त्वान्तस्त्रिधाने जडमपि खोहं
चेष्टते तथा चैतन्यस्त्रिधाने जडमज्ञानं चेष्टते इत्यज्ञानविकारं प्रति चैतन्यस्य
निमित्तत्वं जडाकाशादिकार्यं प्रति मायायाः साक्षादुपादानत्वेन मायाविन-
शेत्तरस्यापि परम्परया उपचारादुपादानत्वं न विरुध्यते इत्यर्थः । यदुक्तं
चैतन्यस्य निमित्तकारणत्वे कार्यानुप्रवेशे न स्यादिति, तच्च, कारणस्य कार्या-
नुप्रवेशनिवयस्य उपादानकारणविषयत्वेन निमित्तकारणविषयत्वाभावात्,
तत् सृष्टेत्यादिश्रुतेरप्युपादानकारणपरत्वात् । यदप्युक्तम्, आत्मन उपादान-
कारणत्वे प्रपञ्चस्यानित्यत्वं न स्यादिति, तदपि न, तस्य परिणामविषयत्वेन
विवर्तविषयत्वाभावात् प्रपञ्चस्य ब्रह्मविवर्तत्वात् । विवर्तित्वञ्च स्वस्वरूपा-
परित्यागेन स्वरूपान्तरप्रदर्शकत्वं यथा रज्जवच्छिद्यचैतन्यनिष्ठाज्ञानस्य रज्जु-
स्वरूपपरित्यागेन स्वरूपान्तरप्रदर्शकत्वं तथेत्तरचैतन्यनिष्ठाज्ञानशक्तेरपि
चैतन्यस्वरूपपरित्यागेन आकाशादिस्वरूपान्तराकारेण प्रदर्शकत्वम् । एतावता
आकाशादिप्रपञ्चापि सिध्यात्वम् । न चैतन्यज्ञानस्यैव सिध्यात्वे तत्प्रयुक्त-
बन्धनोद्योरपि सिध्यात्वप्रसङ्ग इति वाच्यम्, इष्टापत्तेः । तदुक्तं भागवते,
बन्धो यत्न इति व्याख्या गुणतो मे न वस्तुतः । गुणस्य मायामूलत्वात् न मे
भोषो न बन्धनमिति । अक्षय्यविवक्षारेण ।

प्रति स्वप्रधानतया निमित्तं, स्वशरीरप्रधानतयोपादानञ्च भवति । (४०)

तमःप्रधानविशेषशक्तिमदज्ञानोपहितचैतन्यादाकाशः आकाशाद्वायुर्वायोरग्निरग्निरापः अद्भ्यः पृथिवी चोत्पद्यते । “तस्माद्वा एतस्मदात्मन आकाशः सम्भूत इत्यादिश्रुतेः” । (४१)

एकस्यैवात्मनो निमित्तकारणत्वे उपादानकारणत्वे च दृष्टान्तमाह । यथा कूतेति । यथा कूता जन्तुः स्तोत्राद्यमानं कार्यं प्रति स्वचैतन्यप्रधानतया निमित्तं, चैतन्यसन्निधानव्यतिरेकेण जडस्य देहस्य स्वनदेहवत् तन्तुजनकत्वासम्भवात् । स्वशरीरप्रधानापेक्षया उपादानञ्च भवति, स्वशरीरस्य साक्षात् तन्तुजनकत्वासम्भवात्, शरीरस्य साक्षात् तन्तुपादानत्वेन तदवच्छिन्नचैतन्यस्यायुपादानत्वसंप्रचारात्, एवमीश्वरस्यापि स्वचैतन्यप्रधानतया निमित्तत्वं स्तोत्राधिप्रधानतयोपादानत्वञ्च भवतीत्यर्थः । (४०)

इदानीं विशेषशक्तिकृत्यमाह । तम इति । आकाशादेर्जडत्वात् तमो-
गुणप्रधानविशेषशक्तियुक्ताज्ञानावच्छिन्नचैतन्यस्यैव आकाशादिप्रपञ्चजनकत्व-
मिति भावः ।

अस्मिन्नेवं श्रुतिं प्रमाणयति । तस्मादेत्यादि । एतेनाद्यौ वाङ्मन-
नैवायिकपक्षौ निरस्तौ, शक्तेरज्ञानस्य शक्तिमत्परतन्त्रत्वात्, स्वतन्त्रस्य तस्य
केवलस्य जडस्याज्ञानस्य जगत्कारणादुपपत्तेः, ईक्षतेर्नाशब्दं, रचनादुपपत्तेश्च
नाहुमानमित्यादिन्यायनिरस्तत्वाच्च, परमाणोरप्युक्तदोषपासनासाधनायात्,
अभिज्ञानमित्योपादानप्रतिपादकश्रुतिस्मृत्यन्यायविरोधाच्च । यतो वा इमानि
भूतानि जायन्ते येन जातानि जीवन्ति, सदेव सौम्योदमम आसीत्, एतस्मा-
ज्जायते प्राणः, अहं सर्वस्य प्रभो मत्तः सर्वं प्रवर्तते । वीजं मां सर्वभूता-
नामित्यादिश्रुतिस्मृतिभिरीश्वरस्यैव जगत्कारणत्वप्रतिपादनात् । (४१)

तेषु जात्याधिक्यदर्शनात् तमःप्राधान्यं तत्कारणस्य ।

तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण तेष्वकाशा-
दिषूत्पद्यन्ते । (४२)

इमान्येव सूक्ष्मभूतानि तस्मात्प्राण्यपञ्चीकृतानि चोच्यन्ते ।
एतेभ्यः सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते ।

सूक्ष्मशरीराणि ? सप्तदशावयवानि लिङ्गशरीराणि । (४३)
अवयवास्तु ? ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी कर्मेन्द्रियपञ्चकं
वायुपञ्चकञ्चेति ।

नन्वाकाशादिप्रपञ्चोत्पादकश्चैतन्यावच्छेदकज्ञाने कुतस्तमःप्राधान्यमित्या-
शङ्काह । तेष्वित्यादि । कारणगुणा हि कार्यगुणानारभन्ते इति न्याया-
दिति भावः ।

ननु लिङ्गुत्पादकत्वादज्ञानस्य कथं तमोगुणमात्रप्राधान्येन - आकाशादि-
जनकत्वमित्याशङ्काह । तदानीमिति । तस्यासृत्पत्तिवेद्यायां सत्त्वादयस्त्रयोऽपि
गुणास्त्वारतम्येन कारणगुणप्रक्रमन्यायेन तेष्वकाशादिषु पञ्चभूतेषु सरोत्तरा-
धिक्येन जायन्ते इत्यर्थः । (४२)

इमान्येव सूक्ष्मशरीरादिकारणभूतान्यपञ्चीकृतानि सूक्ष्मरूपपञ्चभूत-
तस्मात्प्राणीषु च्यन्ते इत्याह । इमान्येवेति ।

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् । अपञ्चीकृतभूतोत्पन्नं सूक्ष्माङ्गं भोग-
साधनम् । इति वचनादपञ्चीकृतभूतेभ्यः अपञ्चीकृतसूक्ष्मशरीराणि पञ्ची-
कृतसूक्ष्मभूतेभ्यः स्थूलशरीराणि चोत्पद्यन्ते इत्याह । एतेभ्य इति । (४३)

सूक्ष्मशरीररूपपञ्चभूतानवयवानाह । अवयवास्त्विति ।

ज्ञानेन्द्रियाणि ? श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणाख्यानि ।

एतान्याकाशादीनां सात्त्विकांशेभ्यो व्यक्तेभ्यः पृथक् क्रमेणोत्पद्यन्ते । (४४)

बुद्धिर्नाम ? निश्चयात्मिकान्तःकरणवृत्तिः । (४५)

मनो नाम ? सङ्कल्पविकल्पात्मिकान्तःकरणवृत्तिः । (४६)

अनयोरेव चित्ताहङ्कारयोरन्तर्भावः । अनुसन्धानात्मिका-
न्तःकरणवृत्तिः, चित्तम् । अभिमानात्मिकान्तःकरणवृत्तिः,
अहङ्कारः । (४७)

एते पुनराकाशादिमतसात्त्विकांशेभ्यो मिलितेभ्यः सत्-
पद्येते । एतेषां प्रकाशात्मकत्वात् सात्त्विकांशकार्यत्वम् । (४८)

सात्त्विकांशादाकाशात् श्रोत्रसत्पद्यते, सात्त्विकांशाद्वायोस्त्वगिन्द्रियं,
सात्त्विकांशात् तेजसश्चक्षुः, सात्त्विकांशात् जलात् जिह्वा, सात्त्विकांशायाः
पृथिव्या घ्राणेन्द्रियञ्चेति क्रमेणोत्पद्यन्ते इत्याह । एतानीति । (४४)

बुद्धेरलक्ष्यमाह । बुद्धिरिति । ब्रह्मैवाहमिति निश्चयात्मिकैवान्तःकरण-
वृत्तिरेव बुद्धिः । (४५)

मनसो लक्ष्यमाह । मन इति । अहं चिद्रूपो देहो नेति संशया-
त्मिकान्तःकरणवृत्तिरेव मन इत्यर्थः । (४६)

कारणात्मकचित्तस्य गवात्मकाहङ्कारस्य च बुद्धिमनसोरन्तर्भाव इत्याह ।
अनयोरिति । यद्यप्यन्तःकरणत्वेन चक्षुर्नामेकत्वं तथाप्येकस्यैव पुरुषस्य
पाचकः पाठक इत्यादिद्विविधेदात् भेदवत् एकस्थान्तःकरणस्य निश्चयसंशय-
कारणाहङ्कारविषयभेदेर्बुद्ध्यादिभेद इत्यर्थः । (४७)

बुद्ध्यादीनामुत्पत्तिप्रकारं दर्शयति । एते पुनरिति ।

एतेषां चक्षुर्णां सात्त्विकांशेभ्यो भूतेभ्यः उत्पत्तौ निमित्तमाह । एतेषा-
मिति । बुद्ध्यादीनां प्रकाशात्मकत्वात् सात्त्विकांशभूतकार्यत्वमित्यर्थः । (४८)

इयं बुद्धिर्ज्ञानेन्द्रियैः सहिता सती विज्ञानमयकोषो भवति । (४८)

अयं कर्तृत्वभोक्तृत्वाभिमानित्वेन इहलोकपरलोकगामी व्यवहारिको जीव इत्युच्यते । (५०)

मनसु कर्मेन्द्रियैः सहितं सन्नोमयकोषो भवति । (५१)

कर्मेन्द्रियाणि ? वाक्पाणिपादपायूपस्थानि । एतानि पुनराकाशादीनां रजोऽंशेभ्यो व्यस्तेभ्यः पृथक् क्रमेणोत्पद्यन्ते । (५२)

बुद्धेर्विज्ञानमयकोषत्वं दर्शयति । इयमिति । बुद्धेः सत्त्वकार्यत्वात् ज्ञानेन्द्रियसांहित्वेन प्रकाशाधिक्यात् विज्ञानमयत्वम्, आच्छादकत्वाच्च कोषत्वमित्यर्थः । (४८)

विशुद्धबुद्धिप्रतिबिम्बितचिदात्मनो जीवत्वं दर्शयति । अयमिति । तन्मायः-पिण्डवत् बुद्धारोपितं चैतन्यं वस्तुतोऽकटं अमोक्तं नित्यानन्दमपरिच्छिन्नमक्रियमपि कर्तृत्वभोक्तृत्वसुखदुःखित्वपरिच्छिन्नत्वक्रियावत्त्वाद्यभिमानेन स्वर्गादिशोकान्तरगमित्वं व्यावहारिकजीवत्वञ्च लभते इत्यर्थः । (५०)

मनोमयकोषं निरूपयति । मनस्त्विति । सत्त्वगुणप्रधानं मनः रजोगुणांशेभ्यो जातैर्वागादिकर्मेन्द्रियैरेव सहितं सत् मनोमयकोषो भवतीत्यर्थः । अत्र तु मनसः सत्त्वोपहितरजोविकारेच्छारूपत्वात् सकृद्व्यविकल्पात्मकत्वेन बुद्धप्रेषणया जाद्याधिक्यात् मनोमयत्वम्, आत्माच्छादकत्वात् कोषत्वमिति भावः । (५१)

कर्मेन्द्रियाण्युद्दिशति । कर्मेन्द्रियाणीति । एतेषां सत्त्वसौ साधनापेक्षायां भावः । एतानीति । भूतानां त्रिगुणत्वेऽपि रजोगुणवज्जलेभ्यो भूतेभ्यो वागादीनि पृथक् पृथक् क्रमेण उत्पद्यन्ते । रजोगुणप्रधानादाकाशात् वायुत्वद्यते,

वायवः ? प्राणापानव्यानीदानसमानाः ।

प्राणो नाम ? प्राग्गमनवान् नासाग्रस्थानवर्त्ती ।

अपानो नाम ? अवाग्गमनवान् पाय्वादिस्थानवर्त्ती ।

व्यानी नाम ? विश्वग्गमनवानखिलशरीरवर्त्ती ।

उदानः ? कण्ठस्थानीयः ऊर्ध्वगमनवानुत्क्रमणवायुः ।

समानः ? शरीरमध्यगताशितपीतान्नादिसमीकरणकरः ।

समीकरणन्तु ? परिपाककरणं—रसरुधिरशुक्रपुरीषादिकरणम् । (५१)

रजोगुणप्रधानाद् वायोः प्राणीन्द्रियं, रजोगुणप्रधानादग्नेः पादेन्द्रियं, रजोगुणप्रधानात् जलात् पाय्विन्द्रियं, रजोगुणप्रधानायाः पृथिव्याः उपस्थेन्द्रियम् उत्पद्यते इत्यर्थः । (५२)

वायून्नुद्दिशति । वायव इति ।

यथोद्देशं प्राणस्य लक्षणमाह । प्राण इति । ऊर्ध्वगमनशीलो नासाग्रस्थायी वायुः प्राण इत्यर्थः ।

अपानस्य लक्षणमाह । अपान इति । अधोगमनशीलः पाय्वादिस्थायी वायुरपान इत्यर्थः ।

व्यानस्य लक्षणमाह । व्यान इति । सर्वनाडीगमनशीलोऽखिलशरीरस्थायी वायुव्यान इत्यर्थः ।

उदानस्य लक्षणमाह । उदान इति । ऊर्ध्वसुत्क्रमणशीलः कण्ठस्थायी वायुरुदान इत्यर्थः ।

समानस्य लक्षणमाह । समान इति । शरीरमध्यगताक्षरसादिनेता वायुः समान इत्यर्थः । प्राणादीनां वायुत्वेन रूपेण एकत्वेऽपि क्रियाभेदेन भेद इत्यर्थः । (५३)

केचित् तु नागकूर्मककरदेवदत्तधनञ्जयाख्याः पञ्चान्ये
वायवः सन्तीत्याहुः ।

तत्र नागः ? उद्गिरणकरः ।

कूर्मः ? निमीलनादिकरः ।

ककरः ? क्षुधाकरः ।

देवदत्तः ? जृम्भणकरः ।

धनञ्जयः ? पोषणकरः ।

एतेषां प्राणादिष्वन्तर्भावात् प्राणादयः पञ्चैवेति केचित् ।

इदं प्राणादिपञ्चकम् आकाशादिगतरजोऽग्नेभ्यो मिलि-
तेभ्य उत्पद्यते । (५४)

इदं प्राणादिपञ्चकं कर्मेन्द्रियसहितं सत् प्राणमयकोषो
भवति ।

कपिलमतानुसारिणः क्रियाभेदेनान्येऽपि पञ्च वायवः सन्तीति वदन्ती-
त्याहुः । केचित्पिपति ।

तान्येव नामानि निर्दिशति । नाग इत्यादि । तथा चोक्तम्, उद्गारे नाग
आख्यातः कूर्मकूर्मीकने चतः । ककरस्तु क्षुति श्रेयो देवदत्तो विजृम्भणे ।
न जहति स्तब्धश्चापि सर्वव्यापी धनञ्जयः इति ।

वेदान्तिनस्तु नागादीनां प्राणादिष्वन्तर्भावं वदन्तीत्याहुः । एतेषामिति ।

प्राणादिशायूनास्तत्तौ कारणापेक्षायामाहुः । इदमिति । अपञ्चीकृतपञ्च-
महाभूतेभ्यो रजःप्रधानेभ्यः प्राणादयो जायन्ते इत्यर्थः । (५४)

एतेषां प्राणादीनां प्राणप्राचुर्यात् प्राणमयत्वम्, आत्मआदकत्वात् कोष-
त्वञ्च भवतीत्याहुः । इदमिति ।

अस्य क्रियात्मकत्वेन रजोऽंशकार्यत्वम् ।

एतेषु कोषेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः ।

मनोमय इच्छाशक्तिमान् करणरूपः ।

प्राणमयः क्रियाशक्तिमान् कार्यरूपः ।

योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति ।

एतत् कोषत्रयं मिलितं सत् सूक्ष्मशरीरमित्युच्यते । (५५)

अत्राप्यखिलसूक्ष्मशरीरम् एकबुद्धिविषयतया वनवज्जला-
शयवदा समष्टिः, अनेकबुद्धिविषयतया वृक्षवज्जलवदा व्यष्टिश्च
भवति । (५६)

प्राणादीनां रजःप्रधानभूतकार्यत्वे निमित्तमाह । अष्टेति । प्राणा-
दीनां क्रियात्मकत्वात् रजोऽंशकार्यत्वमित्यर्थः ।

एतेषु पञ्चसु कोषेषु मध्ये विज्ञानमयमनोमयप्राणमयकोषाणां क्रमेण
प्राणैष्वाक्रियाशक्तिभेदेन कर्तृकरणक्रियारूपत्वं दर्शयति । एतेष्विति ।

तत्र हेतुमाह । योग्यत्वादिति । इदमेव कोषत्रयं सूक्ष्मशरीरमिति
व्यवहियते इत्यर्थः । (५५)

अस्य समष्टित्वे हेतुमाह । अत्रापिति । एकबुद्धीति, चराचरप्राणि-
मात्मस्य यावन्त्यन्तानि सूक्ष्मशरीराणि तेषां सर्वेषां सूक्ष्मशरीराणां अत्रा-
त्मना हिरण्यगर्भाख्येन स्त्रीयैकबुद्ध्या विषयीकृतत्वात् समष्टिरित्यर्थः ।

अत्र दृष्टान्तमाह । वनवदित्यादि ।

अत्रैव सूक्ष्मशरीरस्य व्यष्टित्वं दर्शयति । अनेकेत्यादि । अनेकेषां
जीवानां मल्लेकं अस्मिन्सूक्ष्मशरीरस्य अनेकबुद्धिविषयत्वे नानेकबुद्धिविषयतया
व्यष्टित्वमित्यर्थः ।

तत्र दृष्टान्तमाह । वृक्षवदित्यादि । (५६)

एतत्समष्ट्युपहितं चैतन्यं सूत्रात्मा, हिरण्यगर्भः, प्राण इति चोच्यते, सर्वानुस्यूतत्वात् ज्ञानेच्छाक्रियाशक्तिमदपञ्चीकृतपञ्चमहाभूताभिमानित्वाच्च । (५७)

अस्यैषा समष्टिः स्थूलप्रपञ्चापेक्षया सूक्ष्मत्वात् सूक्ष्मशरीरं विज्ञानमयादिकोषत्रयं, जाग्रदासनामयत्वात् स्रष्टुः, अत एव स्थूलप्रपञ्चलयस्थानमिति चोच्यते ।

उक्तसमष्ट्यवच्छिन्नचैतन्यस्य सूत्रात्मेत्यादिसंज्ञां प्रदर्शयति । एतदित्यादि तत्र हेतुमाह । सर्वेति । सर्वप्राणिष्विन्द्रियशरीरेषु अनुस्यूतत्वादित्यमानत्वादित्यर्थः ।

हेतुन्तरमाह । ज्ञानेच्छेत्यादि । ज्ञानेच्छाक्रियाशक्तिमत्कोषत्रयोपाध्यवच्छिन्नत्वादित्यर्थः । (५७)

विज्ञानमयादिकोषत्रयस्य सूक्ष्मशरीरतां दर्शयति । अस्येत्यादि । अस्य सूत्रात्मानो हिरण्यगर्भाख्यस्य विज्ञानमयादिकोषत्रयं सूक्ष्मशरीरम्, अस्य स्थूलप्रपञ्चापेक्षया सूक्ष्मत्वादित्यर्थः ।

अस्यैव विज्ञानमयादिकोषत्रयस्य स्रष्टृत्वे युक्तिमाह । जाग्रदित्यादि । विराट्प्रेषानुभूतस्थूलप्रपञ्चविषयकवासनामयत्वात् स्रष्टृत्वमस्येत्यर्थः । यतः स्रष्टृत्वं सूक्ष्मत्वञ्च अत एव स्थूलप्रपञ्चलयस्थानमित्युच्यते इत्यर्थः ।

विज्ञानमयादिसमष्ट्युपाध्यवच्छिन्नचैतन्यस्य हिरण्यगर्भत्वं प्रतिपाद्यद्दानीं तदुच्येत्युपलक्षितचैतन्यस्य तेजसत्वं निरूपयति । एतदित्यादि ।

तत्र हेतुमाह । तेजोमयेत्यादि ।

तेजसस्यापि सूक्ष्मशरीरत्वमिति दर्शयति । अस्यापीति ।

सूक्ष्मशरीरत्वे हेतुमाह । स्यूतेति ।

अस्याः स्रष्टृत्वे हेतुमाह । जाग्रदित्यादि । विश्वचैतन्येनानुभूतस्थूलशरीरविषयकवासनामयत्वात् स्रष्टृत्वमित्यर्थः ।

एतद्व्यष्ट्युपहितं चैतन्यं तेजसो भवति, तेजोमयान्तः-
करणीपहितत्वात् ।

अस्यापीयं व्यष्टिः स्थूलशरीरापेक्षया सूक्ष्मत्वात् सूक्ष्मशरीरं,
विज्ञानमयादिकोषत्रयं, जाग्रहासनामयत्वात् स्वप्नः, अत एव
स्थूलशरीरलयस्थानमिति चोच्यते ।

एतौ सूत्रात्मतेजसौ तदानीं सूक्ष्माभिर्मनोवृत्तिभिः सूक्ष्म-
विषयानुभवतः । “प्रविविक्तभुक् तेजस इत्यादिश्रुतेः” । (५८)

अत्रापि समष्टिव्यष्ट्योस्तदुपहितसूत्रात्मतेजसयोश्च वनदृश-
वत्तदवच्छिन्नाकाशवच्च जलाशयजलवत्तदुगतप्रतिबिम्बाकाश-
वच्चाभेदः । (५९)

अथैव सूक्ष्मशरीरस्य स्थूलशरीरलयस्थानत्वे युक्तिमाह अत एवेति ।

यथा पूर्वं प्राप्तेश्चरावज्ञानवृत्तिभिः सुषुप्तावस्थायामानन्दमनुभवतः तथा
हृदयस्थानमतेजसावपि स्वप्नावस्थायां मनोवृत्तिभिः वासनामयान् शब्दादि-
विषयाननुभवत इति दर्शयति । एतावित्यादि ।

अकिञ्चये नृतिमुदाहरति । प्रविविक्तेत्यादि । (५८)

इहापि विज्ञानमयादिकोषत्रयस्य समष्टिरूपस्य तदवच्छिन्नसूत्रात्मनश्च
व्यष्टिरूपविज्ञानमयादिकोषत्रयस्य तदवच्छिन्नतेजसचैतन्यस्य च वनदृशादितदव-
च्छिन्नाकाशादिदृष्टान्तसङ्केनाभेदं दर्शयति । अत्रापीत्यादि । समष्टिस्तु पा-
धेर्वनदृशवत् जलाशयजलवच्चाभेदः उपविद्धयावच्छिन्नचैतन्ययोः सूत्रात्मतेज-
सयोरपि वनदृशावच्छिन्नाकाशवत् जलाशयजलगतप्रतिबिम्बाकाशवच्चाभेदः
इत्यर्थः । (५९)

एवं सूक्ष्मशरीरोत्पत्तिः । (६०)

स्थूलभूतानि तु पञ्चीकृतानि । (६१)

पञ्चीकरणन्तु ? आकाशादिपञ्चस्वेकैकं द्विधा समं विभज्य, तेषु दशसु भागेषु मध्ये प्राथमिकान् पञ्च भागान् प्रत्येकं चतुर्धा समं विजज्य, तेषां चतुर्धा भागानां स्वस्वद्वितीयार्ध-भागं परित्यज्य, भागान्तरेषु संयोजनम् । तदुक्तं, द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः । स्वस्वेतरद्वितीयार्धैर्योजनात् पञ्च पञ्च ते इति । (६२)

सूक्ष्मशरीरोत्पत्तिप्रकरणसुपसंहरति । एवमित्यादि । (६०)

अथेदानीं सूक्ष्मशरीरोत्पत्तिं निरूपयितुमुपक्रमते । स्थूलेत्यादि । तदुक्तं : पूर्वोक्तादेषस्य द्योतयति । पञ्चीकृतानीति । अपञ्चीकृतसूक्ष्मभूतामेषया स्थूलभूतानि पञ्चीकृतानीत्यर्थः । (६१)

पञ्चीकरणमेव प्रतिपादयितुं प्रतिजानीते । पञ्चीकरणन्त्विति ।

पञ्चीकरणप्रकारमेवाह । आकाशादिपञ्चस्वेत्यादि । अयमर्थः, सूक्ष्म-काशे सकलप्राणवदस्यवादीश्वरमेरेणया आकाशवायुतेजोब्रह्मान्यविद्यासहाय-भूतात् परमात्मनः सकाशादनुक्रमजातानि तान्यपञ्चीकृतानि सूक्ष्मानि व्यवहारासमर्थानीति ज्ञत्वा तदीयस्योक्त्यामेषायां व्यवहृत्प्राणिजातधर्मा-धर्मांशेष्वयैव तांश्चैव भूतानि पञ्चीकृतानि भवन्ति । तानि च प्रत्येकं द्वैविध्य-भाष्यन्ते तेषां आकाशादिषु दशसु भागेषु प्राथमिकान् पञ्च भागान् प्रत्येकं चतुर्धा समं विभज्य स्वार्जपरित्यागेन चतुर्धा प्रत्येकं भागान्तरेषु वृज्जिवेशेन पञ्चीकृतानि स्थूलानि भवन्तीति ।

अक्षिप्तार्थे उक्तसम्प्रतिमाह । तदुक्तमित्यादि । (६२)

अस्याप्रामाण्यं नाशङ्कनीयं, त्रिवृत्करणश्रुतेः पञ्चीकरण-
स्याप्युपलक्षणार्थत्वात् ।

पञ्चानां पञ्चात्मकत्वे समानेऽपि तेषु च “वैशिष्ट्यात् तु
तद्वादस्तद्वाद इति न्यायेन” आकाशादिव्यपदेशः सम्भ-
वति ।

तदानीमाकाशे शब्दोऽभिव्यज्यते, वायौ शब्दसर्गः, अग्नौ
शब्दसर्गरूपाणि, अस्म, शब्दसर्गरूपरसाः, पृथिव्यां शब्दसर्ग-
रूपरसगन्धाश्च । (६३)

एतेभ्यः पञ्चीकृतेभ्यो भूतेभ्यो भूर्भुवःस्वर्महर्जनस्तपःसत्य-
मित्येतन्नामकानामुपर्युपरि विद्यमानानाम् अतलवितल-

पञ्चीकरणस्य त्रिवृत्करणप्रतिपादकश्रुत्यन्तरविरोधमाशङ्क्य परिहरति ।
अस्येत्यादि । भूतत्वयस्त्वष्टिस्तुतौ त्वष्टिपरिपूर्त्यर्थमन्ताश्रुतमपि भूतद्वयमात्रित्य
भूतपञ्चकाभिप्रायेण भूतत्वयस्त्वष्टिप्रतिपादनादविरोध इत्यर्थः ।

आकाशादिपञ्चभूतेषु चतुर्णां विभक्तानामन्येषां पञ्चभूतानां प्रत्येकानु-
प्रवेशेन पञ्चीकृतानामाकाशादीनां पञ्चात्मकत्वाविशेषादाकाशादिव्यपदेशो न
स्यादित्याशङ्क्य परिहरति । पञ्चानामित्यादि । आकाशादीनां पञ्चानां
पञ्चात्मकत्वे समानेऽपि तेषु पञ्चभूतेषु तद्विशेषानुप्रवेशात् तत्तन्नामभिर्व्यवहारः
सम्भवतीत्यर्थः ।

यदा पञ्चीकृतान्याकाशादीनि तदानीं व्यूहत्वेन स्रज्जकार्यात्पादनसमर्थ-
त्वादाकाशेऽव्यक्तरूपेण स्थितः शब्दोऽभिव्यज्यते व्यक्तो भवतीत्यर्थः । (६३)

उक्तेभ्यो भूतेभ्यश्च चतुर्दशभुवनोत्पत्तिप्रकारं दर्शयति । एतेभ्य इति ।
एतेभ्यो भूतेभ्यः सप्तत्यजत्रयान्नाण्डस्य चतुर्विधशरीराणाञ्च तद्योग्याजपानादी-
नाञ्चोत्पत्तिर्भवतीत्यर्थः ।

सुतलरसातलतलातलमहातलपातालनामकानामधोऽधो विद्यमानानां लोकानां, ब्रह्माण्डस्य, तदन्तर्गतचतुर्विधस्थूलशरीराणामन्नपानादीनाञ्चोत्पत्तिर्भवति ।

चतुर्विधस्थूलशरीराणि ? जरायुजाभुजस्नेदजोद्भिज्जाख्यानि ।

जरायुजानि ? जरायुभ्यो जातानि मनुष्यपञ्चादीनि ।

अण्डजानि ? अण्डेभ्यो जातानि पक्षिपन्नगादीनि ।

स्नेदजानि ? स्नेदेभ्यो जातानि यूकमशकादीनि ।

उद्भिज्जानि ? भूमिसुद्भिद्य जातानि लतावृक्षादीनि ॥ (६४)

अत्रापि चतुर्विधस्थूलशरीरम् एकानेकबुद्धिविषयतया वनवज्जलाशयवद्वा समष्टिः, वृक्षवज्जलवद्वा समष्टिरपि भवति ।

एतत् समष्ट्युपहितं चैतन्यं वैश्वानरो विराडिति चोच्यते, सर्वनराभिमानित्वात्, विविधं राजमानत्वाच्च । (६५)

चतुर्विधशरीराण्युद्दिश्यति । चतुर्विधेत्यादि ।

तानि च यथोद्देशं विवृणोति । जरायुजानीत्यादि । (६४)

पूर्ववदत्रापि समष्ट्युपहितं दर्शयति । अत्रापीत्यादि । चतुर्विधशरीरजातमपि शरीरमित्येकबुद्धिविषयतया वनवत् समष्टिः, प्रत्येकं तच्छरीरविषयतयानेकबुद्धिविषयत्वात् व्यष्टित्वं लभते इत्यर्थः ।

अधुना भूरादिचतुर्दशभुवनान्तर्गतचतुर्विधस्थूलशरीरसमष्ट्युपहितचैतन्यस्य वैश्वानरत्वापरपद्यायवैराज्यत्वं दर्शयति । एतदित्यादि ।

तत्र युक्तिमाह । सर्वेत्यादि । सर्वे प्राणिनिकायेष्वहमित्यभिमानत्वात् वैश्वानरत्वं, विविधं नानाप्रकारेण प्रकाशमानत्वाच्च वैराज्यत्वं लभते इत्यर्थः । (६५)

अस्यैषा समष्टिः स्थूलशरीरम् अन्नविकारत्वादन्नमयकोषः,
स्थूलभोगायतनत्वात् जाग्रदिति चोच्यते ।

एतद्व्यञ्ज्युपहितं चैतन्यं विश्व इत्युच्यते, सूक्ष्मशरीराभि-
मानमपरित्यज्य स्थूलशरीरादिप्रवेष्टृत्वात् । (६६)

अस्याप्येषा व्यष्टिः स्थूलशरीरम्, अन्नविकारत्वात् अन्नमय-
कोषः, स्थूलभोगायतनत्वात् जाग्रदिति चोच्यते ।

तदानीमेतौ विश्ववैखानरी, दिग्वातार्कप्रचेतोऽग्निभिः
क्रमान्नियन्ति तेन श्रोत्रादीन्द्रियपञ्चकेन क्रमाच्छब्दस्पर्शरूपरस-
गन्धान् ।

अग्नीन्द्रोपेन्द्र्यमप्रजापतिभिः क्रमान्नियन्ति तेन वागादी-
न्द्रियपञ्चकेन क्रमाद्वचनादानगमनविसर्गानन्दान् ।

अस्य विराट्चैतन्यस्य एषा पूर्वोक्ता ब्रह्माण्डान्तर्गतचतुर्विधस्थूलशरीर-
समष्टिरेव स्थूलशरीरमित्यर्थः । अन्नविकारवाङ्मत्यादन्नमयत्वम्, आम्बादक-
त्वात् कोमलं, स्थूलशरीरादिविषयप्रयुक्तदुःखदुःखभोगायतनत्वाच्च स्थूल-
शरीरत्वम्, इन्द्रियैर्यौपलब्धेऽसौ जाग्रदवस्थात्वं घटते इत्यर्थः ।

चतुर्विधस्थूलशरीरसमष्ट्युपहितचैतन्यं सप्रपञ्चमभिधाय इदानीं तद-
व्यञ्ज्युपहितचैतन्यमभिधत्ते । एतदित्यादि । एतेषां चतुर्विधशरीराणां या
व्यपिस्तत्तच्छरीरव्यक्तिस्तदुपहितं चैतन्यं विश्व इत्युच्यते इत्यर्थः ।

तत्र हेतुमाह । सूक्ष्मेत्यादि । सूक्ष्मलिङ्गशरीराभिमानमपरित्यज्य
स्थूलशरीरेषु प्रविश्य तत्तत्स्थूलशरीरेषु सर्वेषु प्रत्येकमहमित्यभिमानवत्त्वाद्
विश्वत्वमित्यर्थः । (६६)

अस्य विश्वचैतन्यस्याप्येषा तत्तच्छरीरव्यक्तिविशेषवत्त्वात् व्यष्टिः सैव
स्थूलशरीरमित्यर्थः ।

चन्द्रचतुर्मुखशङ्कराद्युतैः क्रमान्वयिन्स्त्रितेन मनोबुद्ध्याह-
ङ्गारचित्ताख्येनान्तरिन्द्रियचतुष्केण क्रमात् संशयनिश्चयाह-
ङ्कार्यचैत्तांश्च सर्वानेतान् स्थूलविषयाननुभवतः “जागरित-
स्थानो वह्निःप्रज्ञ इत्यादिश्रुतेः” ।

अत्राप्यनयोः स्थूलव्यष्टिसमष्ट्योस्तदुपहितयोर्विश्ववैश्वानर-
योश्च वनहृक्षवत्तदवच्छिन्नाकाशवच्च जलाशयजलवत्तद्वतप्रति-
विम्बाकाशवच्च वा पूर्ववदभेदः ।

एवं पञ्चीकृतपञ्चभूतेभ्यः स्थूलप्रपञ्चोत्पत्तिः ।

एषां स्थूलसूक्ष्मकारणशरीरप्रपञ्चानां समष्टिरेको महान्
प्रपञ्चो भवति, यथा अवान्तरवनानां समष्टिरेकं महद्वनं,
यथा वा अवान्तरजलाशयानां समष्टिरेको महान् जलाशयः ।

अत्राप्यप्रविकारवाङ्मत्यादृक्षमयत्वं चैतन्याच्छादकत्वात् कोपत्वम्, इन्द्रि-
यैरर्घ्योपपन्नात् जाग्रत्पञ्च क्रमेण दर्शयति । अत्रेत्यादि ।

अधुना जाग्रदवस्थायां विश्ववैश्वानरयोस्तत्तद्देवताधिष्ठितश्रोत्रादिभिस्तत्-
दर्शभिः करणैः शब्दादिविषयग्रहणप्रकारं दर्शयति । तदानीमित्यादि ।

अकिञ्चर्धे श्रुतिं संवादयति । जागरितेत्यादि ।

अनयोर्विश्ववैश्वानरयोर्वेनहृक्षवच्छिन्नाकाशहृक्षान्तेन जलाशयजलगतप्रति-
विम्बाकाशहृक्षान्तेन च पूर्ववदभेदं साधयति । अत्रापीत्यादि ।

स्थूलप्रपञ्चोत्पत्तिस्तदुपसंहरति । एवमित्यादि ।

स्थूलसूक्ष्मकारणप्रपञ्चानां व्यष्टिभूतानां प्रत्येकविवक्षयाऽवान्तरप्रपञ्च-
मभिधायेदानीं तेषां समष्टिरेव महत्प्रपञ्चत्वं दर्शयति । एवमित्यादि ।

तत्र हृक्षान्ताह । यद्येत्यादि । यथा धवच्छदिरपञ्चाद्याद्यावान्तरवनानां

तदुपहितं विश्ववैज्ञानरादीश्वरपर्यन्तं चैतन्यमपि अवा-
न्तरवनावच्छिन्नाकाशवदवान्तरजलाशयगतप्रतिविम्बाकाशवच्च
एकमेव । (६७)

आभ्यां महाप्रपञ्चतदुपहितचैतन्याभ्यां तस्मात्पिण्डवद्वि-
विक्तं सत् अनुपहितं चैतन्यं “सर्वं खल्विदं ब्रह्मैवेति” महा-
वाक्यस्य वाच्यं भवति, विविक्तं सल्लभ्यमपि भवति । (६८)

एवं वस्तुन्यवस्तुत्वारोपोऽध्यारोपः सामान्येन प्रदर्शितः ।

इदानीं प्रत्यगात्मनि इदमिदमयमयमारोपयतीति विशेष
उच्यते ।

समष्टिः ससुदायविवक्षया एकं सङ्गद्वयं भवति यथा वापीक्षुपतङ्गागाद्यावान्तर-
जलाशयानां ससुदायविवक्षया एको सङ्गान्तरजलाशयो भवति तथा स्यु-
क्षुक्षुकारणान्तरप्रपञ्चानां ससुदायः एको सङ्गान्तरप्रपञ्चो भवतीत्यर्थः ।

एतदवान्तरमहाप्रपञ्चोपहितानां विश्वतैजसप्राज्ञानां वैज्ञानरहितरूपगर्भा-
व्याकृतानाद्यावान्तरवनावच्छिन्नाकाशवत् अवान्तरजलाशयजलगतप्रतिविम्बा-
काशवद्भावेद इत्याह । तदुपहितमित्यादि । (६७)

चैतन्यप्रपञ्चयोर्भेदे सर्वं खल्विदं ब्रह्मैवेति श्रुत्या विरोधमाशङ्क्य परि-
हरति । आभ्यामित्यादि । सङ्गमहत्प्रपञ्चतदवच्छिन्नचैतन्याभ्यां तस्मात्-
पिण्डवदन्योन्यतादात्म्याध्यासापन्नं यदस्य श्रुतं तदवच्छिन्नं चैतन्यं सर्वं
खल्विदं ब्रह्मैवेति महावाक्यस्य वाच्यं भवति, अन्योन्यतादात्म्याध्यासानां
पञ्च सत् लब्धं भवतीत्यर्थः । (६८)

अध्यारोपप्रकरणसुपसंहरति । एवमित्यादि ।

इदं चैतन्यं सामान्यतो महाप्रपञ्चाध्यारोपप्रकारं सप्रपञ्चमभिधायेदानीं
प्रत्यगात्मनि विशेषाध्यारोपप्रकारं दर्शयितुमुपक्रमते । इदानीमित्यादिना ।

तथाच । अतिप्राक्तस्तु आत्मा वै जायते पुत्र इत्यादिश्रुतेः,
स्वस्मिन्निव स्वपुत्रेऽपि प्रेमदर्शनात्, पुत्रे पुष्टे नष्टेऽहमेव पुष्टो
नष्टश्चेत्याद्यनुभवाच्च, पुत्र आत्मेति वदति । (६८)

चार्वाकस्तु स वा एष पुरुषोऽक्षरसमय इत्यादिश्रुतेः, प्रदीप्त-
गृहात् स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात्, स्थूलोऽहं
क्षयोऽहम् इत्याद्यनुभवाच्च, स्थूलशरीरमात्मेति वदति ।

अपरचार्वाकः ते ह प्राणाः प्रजापतिं समेत्य ब्रूयुरित्यादि-
श्रुतेः, इन्द्रियाणामभावे शरीरचलनाभावात्, काणोऽहं बधिरो-
ऽहम् इत्याद्यनुभवाच्च, इन्द्रियाण्यात्मेति वदति ।

अध्यारोपमेवाह । इदमिति । प्रत्यक्षादिष्विहितस्यापत्यादिधर्मिणः
इदम निर्देशः क्रियते । इदमिदमित्यादिरेव बीप्सा । तथा च अतिस्थूल-
बुद्धिस्तु इदमपत्यादिकमेवाहम् अयं पुत्र एवाहमित्यन्तं वाङ्मयम्भान् विशेषे-
णात्मन्यध्यारोपयतीत्यर्थः ।

आत्म श्रुतिमाह । आत्मेत्यादि ।

तत्र युक्तिमाह । स्वस्मिन्निवेत्यादि । यथा स्वशरीरे प्रेमदर्शनादात्मत्व-
भ्रमः एवं पुत्रादीनां शरीरेऽपि प्रेमदर्शनात् आत्मत्वभ्रम इत्यर्थः ।

आत्मानुबन्धमनुभवमाचष्टे । पुत्र इति । (६९)

यतदपेक्षया विशिष्टबुद्धिः अन्यः कश्चिदधिकारी स्वदेहमेवात्मानं मन्यते
इत्याह । चार्वाकस्त्विति ।

आत्मापि श्रुतिमाह । स वा इत्यादि ।

पुत्रादिशरीरस्यात्मत्वाभावे युक्तिं दर्शयन् पूर्वोक्ताधिकारिणः सकाशात्
स्वस्य वैशेष्यं दर्शयति । प्रदीप्तेत्यादि ।

देहस्यात्मत्वे अनुभवश्च दर्शयति । स्थूलोऽहमित्यादि ।

अन्यस्तु चार्वाकः अन्योऽन्तर आत्मा प्राणमय इत्यादिश्रुतेः, प्राणाभावे इन्द्रियचलनायोगात्, अहमशनायावानहं पिपासावान् इत्याद्यनुभवाच्च, प्राण आत्मेति वदति । (७०)

इतरस्तु चार्वाकः अन्योऽन्तर आत्मा मनोमय इत्यादिश्रुतेः, मनसि सुप्ते प्राणादेरभावात्, अहं सङ्कल्पवानहं विकल्पवानित्याद्यनुभवाच्च, मन आत्मेति वदति ।

बौद्धस्तु अन्योऽन्तर आत्मा विज्ञानमय इत्यादिश्रुतेः, कर्तृरभावे करणस्य शक्त्यभावात्, अहं कर्त्ता अहं भोक्ता इत्याद्यनुभवाच्च, बुद्धिरात्मेति वदति ।

प्राभाकरतार्किकी तु अन्योऽन्तर आत्मा आनन्दमय इत्यादिश्रुतेः सुषुप्ती बुद्ध्यादीनामज्ञाने लयदर्शनात्, अहमज्ञ इत्याद्यनुभवाच्च, अज्ञानमात्मेति वदतः । (७१)

ततोऽप्युक्तं ततः कोऽप्यधिकारी श्रुतियुक्तप्रवृत्तयेभ्यः इन्द्रियाण्यात्मेति वदतीत्याह । अपरश्चेत्यादि ।

अतोऽप्युक्तमोऽधिकारी कश्चित् श्रुतिप्रमाणाद्यनुभववशात् प्राण एवात्मेत्याह । अन्यस्त्विति । (७०)

ततो विविटाधिकारी कश्चित् अमतातृज्जुलुश्रुत्यादिवशात् मन एवात्मेत्याह । इतरस्त्विति ।

उक्तेभ्यः पक्षभ्यो विलक्षणः कश्चिद्विज्ञानवादी श्रुत्यादिभिर्विज्ञानमात्मेत्याह । बौद्धस्त्विति ।

उक्तेभ्योऽतिरिक्तौ प्राभाकरतार्किकौ अमतोपयोगिश्रुत्यादिवशात् अज्ञानमात्मेति वदत इत्याह । प्राभाकरेत्यादि । (७१)

भट्टसु प्रज्ञानघन एवानन्दमय आत्मेत्यादिश्रुतेः, सुषुप्तौ प्रकाशाप्रकाशसङ्गात्, मामहं न जानामीत्याद्यनुभवाच्च, अज्ञानोपहितं चैतन्यमात्मेति वदति । (७२)

अपरो बीजः असदेवेदमस्य आसीदित्यादिश्रुतेः, सुषुप्तौ सर्वाभावादहं सुप्तः सुषुप्तौ नासमित्युत्थितस्य स्वाभावपरामर्श-विषयानुभवाच्च, शून्यमात्मेति वदति । (७३)

एतेषां पुत्रादीनां शून्यपर्यन्तानामनात्मत्वमुच्यते । (७४)

एतैरतिप्राकृतादिवादिभिरुक्तेषु श्रुतियुक्त्यनुभवाभासेषु पूर्व-पूर्वोक्तश्रुतियुक्त्यनुभवाभासानामुत्तरोत्तरश्रुतियुक्त्यनुभवाभासै-रात्मबाधदर्शनात्, पुत्रादीनामनात्मत्वं स्पष्टमेवेति । (७५)

किञ्च प्रत्यगस्थूलौ अचक्षुरप्राणौ अमना अकर्त्ता चैतन्यं चिन्मात्रं सदित्यादिप्रबलश्रुतिविरोधात्, अस्य पुत्रादिशून्य-

अज्ञानावच्छिन्नं चैतन्यमात्मेत्याह । प्रज्ञानघन इत्यादि । (७२)

बीजकदेशी कश्चित् श्रुत्यादिभिः शून्यमात्मेति वदतीत्याह । अपर इति । (७३)

अधुना पुत्रादिशून्यपर्यन्तानामात्मत्वप्रतिपादकश्रुत्यादेराभासमात्रत्वात् पूर्वपूर्वमतोत्तरोत्तरमतबाध्यत्वाच्च दृष्टान्तजडत्वादिहेतुकदम्बकैश्च अनात्मत्वं प्रसिद्धमेवेति प्रतिपादयितुं प्रतिजानीते । एतेषामित्यादि । (७४)

पुत्राद्यात्मत्ववादिनामतिमन्दाधिकारिणां तत्प्रतिपादितश्रुत्यादेरपि पूर्वपूर्वमतोत्तरोत्तरबाध्यत्वात् पुत्रादिशून्यानामनात्मत्वं प्रसिद्धमेवेति प्रति-ज्ञातमेवार्थं प्रकटयति । एतैरित्यादि । (७५)

ननु पुत्रादिशून्यपर्यन्तानामनात्मत्वे सिद्धे कस्तद्धं प्रत्ययविषय

पर्यन्तस्य जडस्य चैतन्यभासत्वेन घटादिवदनित्यत्वात्, अहं
ब्रह्मेति विद्वदनुभवप्राबल्याच्च, तत्तत्श्रुतियुक्त्यनुभवाभासानां
बाधितत्वादपि, पुत्रादिशून्यपर्यन्तमखिलमनात्मैव । (७६)

अतस्तत्तद्भासकं नित्यशुद्धबुद्धमुक्तसत्यस्वभावं प्रत्यक्चैतन्य-
मेवात्मतत्त्वमतिवेदान्तविदनुभवः । (७७)

आत्मेत्याशङ्क्यास्यूतादिनिषेधवाक्यजातबोधितं सत्यं ज्ञानमनन्तं ब्रह्मेत्यादि-
विधिववाक्यकोटिबोधितं यत् सत्यं ज्ञानमनन्तानन्दद्वयं ब्रह्म तदेवाहमात्मस्वम-
मिति प्रबलश्रुतियुक्तानुभवैः प्रतिपादयितुमाह । किञ्चेत्यादि । अस्यूतादि-
प्रबलश्रुतिवाक्यैः पुत्रादिशून्यानात्मातिरिक्तात्मज्ञानप्रतिपादनात् पुत्रादीनां
जडत्वादिहेतुभिरनात्मत्वमित्यर्थः ।

अस्मिन्नर्थे प्रबलविद्वदनुभवं प्रमाणयति । अहमित्यादि । (७६)

पुत्रादिश्रुत्यादीनां दौर्बल्यं दर्शयति । तत्तदित्यादि ।

यतः पुत्रादीनां जडत्वादिहेतुभिरनात्मत्वम् अतः पुत्रादिभासकं नित्य-
शुद्धत्वादिस्वरूपमेवात्मवस्तु इत्यर्थः ।

नन्विदं विरुद्धं यत् पुत्रादीनामात्मत्वप्रतिपादकश्रुतीनामप्रामाण्यं
अस्यूतादिश्रुतीनां प्रामाण्यमिति न हि वेदान्तवाक्येषु केषाञ्चिदप्रामाण्यं
केषाञ्चित् प्रामाण्यम् इति शक्यं प्रतिपादयितुम्, एवञ्चेत् पुत्रादिश्रुतीनां
प्रामाण्यम् अस्यूतादिश्रुतीनामप्रामाण्यमिति वैपरीत्यं किं न स्यात् वेदवाक्य-
त्वाविशेषात्, किं केषाञ्चिदेदान्तवाक्यानामप्रामाण्यं केषाञ्चित् प्रामाण्यमिति
प्रतिपादनार्थमिदं प्रकरणसारव्युत्पत्तौ, अतः कथं निर्णय इति चेत्, उच्यते,
पुत्रादिश्रुतीनां सर्वथैव प्रामाण्यं नास्तीति न निश्चिद्यते, किन्तु अस्यूतादि-
प्रबलश्रुतिप्रतिन्यायविरोधात् स्वार्थे तात्पर्याभावात् तेषां अस्यूतादित्यन्त्यायेन
पूर्वपूर्वनिराकरणद्वारा अस्यूतादिसूत्रपदेषु तात्पर्यमित्येतावदेव प्रतिपाद्यते ।

- एवमध्यारोपः । (७८)

अपवादो नाम ? रज्जुविवर्त्तस्य सर्पस्य रज्जुमात्रत्ववत्,
वस्तुविवर्त्तस्यावस्तुनोऽज्ञानादेः प्रपञ्चस्य वस्तुमात्रत्वं, तदुक्तम् ।

तथाहि भ्रुवमरुत्वतीञ्च दर्शयतीति विधिवत्त्वात् वरवध्वोररुत्वतीदर्शने प्राप्ते
परमसूक्ष्मरूपाया अरुत्वत्याः प्रथमकक्षायामेव प्रतिपत्तुमशक्यत्वात् प्रथमं
चन्द्रज्योतीरूपावरुत्वतीत्युच्यते, ततश्चन्द्रभिन्ना तारकावरुत्वतीत्युच्यते, तत-
श्चेतरतारकाभिन्ना सप्ततारकात्मिकावरुत्वतीत्युच्यते, तदनन्तरमितरतारका-
चक्षुष्यभिन्ना तारकात्रितयात्मिकेत्युच्यते, ततस्तन्मध्यतारकेत्युच्यते, ततस्तत्स-
मीपवर्त्तिनी परमसूक्ष्मावरुत्वतीत्युच्यते । न चैतावता एतेषां पञ्चानां वाक्यानां
परस्परविरुद्धार्थप्रतिपादकत्वेन अप्राप्ताख्यं शक्यं प्रतिपादयितुं किन्तु
प्रतिपत्तृबुद्धप्रतुसारेण सोपानक्रमवत् पूर्वपूर्वनिराकरणद्वारा सूक्ष्मावरुत्वती-
प्रतिपादने तात्पर्यम् । तद्वदपि अक्षयः प्राणयः मनोयः विज्ञानयः
आनन्दयः आत्मा ब्रह्म पुच्छं प्रतिष्ठेति पुच्छब्रह्मपर्यवसितानां पञ्चकोषवा-
क्यानामपि परस्परविरुद्धार्थप्रतिपादकत्वेऽपि प्रतिपत्तृबुद्धप्रतुसारेण सोपान-
क्रमवत् पूर्वपूर्वनिराकरणद्वारा परमसूक्ष्मपुच्छब्रह्मप्रतिपादने तात्पर्यम् ।
तस्मात् सर्वेषां वेदवाक्यानां साक्षात्परस्परया वा अद्वितीयवस्तुप्रतिपादने
तात्पर्यात् प्राप्ताख्याविरोधः इति संक्षेपः । (७७)

विशेषाध्यारोपप्रकरणसुपसंहरति । एवमित्यादि । (७८)

आत्मवस्तुनि मिथ्याप्रपञ्चस्य सामान्यतो विशेषतसाध्यारोपप्रकरणं सम-
पञ्चमभिधायेदानीं तदपवादप्रकारं वक्तुमारभते । अपवादो नामेति ।

असङ्कोदासीने परमात्मवस्तुनि तद्विवर्त्तभूताज्ञानादिमिथ्याप्रपञ्चस्य
चिद्वस्तुमात्रावशेषतयावस्थानमेवापवादः इति वक्तुं प्रथमं कौत्सिकं दृष्टान्त-
माह । रज्जुविवर्त्तस्येति । रज्जुसूक्ष्मरूपापरित्यागेन सर्पाकारेण भास-
मानस्य रज्जुविवर्त्तस्यापवादो नाशो नाभाषितानरज्जुमात्रतया अवस्थानवत्

स तत्त्वतोऽन्यथा प्रथा विकार इत्युदीरितः । अतस्त्वतोऽन्यथा प्रथा विवर्त्त इत्युदाहृत इति । (७८)

तथाहि खलूच्यते । यथा एतन्नो गायतनं, चतुर्विधसूत्र-
शरीरजातम्, एतन्नो ग्यरूपान्नपानादिकम्, एतदाश्रयभूत-
भुरादिचतुर्दशभवनानि, एतदाश्रयभूतं ब्रह्माण्डञ्चैतत् सर्वम्
एतेषां कारणरूपपञ्चीकृतभूतमात्रं भवति । (८०)

एतानि शब्दादिविषयसहितानि पञ्चीकृतभूतजातानि
सूत्रशरीरजातञ्चैतत् सर्वमेतेषां कारणरूपमपञ्चीकृतभूतमात्रं
भवति ।

चिद्विषयस्याज्ञानादिप्रपञ्चस्य नाशो नाम चिन्मात्रत्वेनावस्थानमित्यर्थः । क्व
यथास्वरूपेणावस्थितस्य वस्तुनोऽन्यथाभावो हिधा भवति । परिणामभावो
विवर्त्तभावश्चेति । तत्र परिणामभावो नाम वस्तुनो यद्यर्थतः स्वरूपं
परित्यज्य स्वरूपान्तरापत्तिः, यथा दुग्धमेव स्वरूपं परित्यज्य दध्याकारेण
परिणमते । विवर्त्तभावस्तु वस्तुनः स्वरूपपापरित्यागेन स्वरूपान्तरेण
मिथ्याप्रतीतिः, तथा रज्जुस्वरूपपरित्यागेन सर्पाकारेण मिथ्या प्रतीयते ।
अत्र वेदान्ते ब्रह्मणि प्रपञ्चभागस्य परिणामभावो नास्तीक्रियते दुग्धादिवद्
ब्रह्मणोऽपि विकारित्वप्रसङ्गादनित्यत्वादिदोषापत्तेः, विवर्त्तभावास्तीकारे तु
नायं दोषः ब्रह्मणि प्रपञ्चभागस्य मिथ्यात्वेन विकारित्वाभावात् । तदुक्तम्,
अधिगमावशेनो हि नाशः कल्पितवस्तुन इति । तस्माच्चिद्विषयस्य प्रपञ्चस्य
चिन्मात्रावस्थानमेवापवादः इति भावः ।

तन्निम्नं पञ्चान्तरसंवादं दर्शयति । तदुक्तमित्यादि । (७९)

सामान्यतो दर्शितामपवादप्रक्रियां विकारेण प्रतिपादयितुं प्रतिजानीते ।
तथाह्वीति । (८०)

एतानि सत्त्वादिगुणसहितानि अपञ्चीकृतपञ्चभूतान्युत्पत्तिव्युत्क्रमेणैतत्कारणभूताज्ञानोपहितचैतन्यमात्रं भवति ।

एतदज्ञानम्, अज्ञानोपहितं चैतन्यं चैश्वरादिकम्, एतद्विधाधारभूतानुपहितचैतन्यरूपं तुरीयब्रह्मात्रं भवति । (८१)

आभ्यामध्यारोपापवादाभ्यां तत्त्वम्पदार्थशोधनमपि सिद्धं भवति । तथाहि, अज्ञानादिसमष्टिः, एतदुपहितं सर्वज्ञत्वादिविशिष्टं चैतन्यम्, एतदनुपहितं चैतन्यञ्चैतत् त्रयं तप्तायःपिण्डवदेकत्वेनावभासमानं तत्पदवाच्यार्थो भवति । एतदु-

स्य लक्ष्यकारणप्रपञ्चमाहृत्यसिधैपरीत्येन तत्कारणरूपेणावस्थान-
मेवापवाद इत्याह । एतदित्यादि । एतत् स्यूलशरीरं स्नानयन्नद्याह-
सहितं स्कारणभूतेषु पञ्चीकृतेषु पञ्चमहाभूतेषु लीनं सङ्गं तन्मात्रयावतिष्ठते,
तानि च पञ्चीकृतानि भूतानि शब्दादिसहितानि समप्रदेशावयवात्मकविकृ-
शरीराणि स्कारणेष्वपञ्चीकृतभूतेषु लीनानि भवन्ति, तान्यपञ्चीकृतानि
सत्त्वादिगुणसहितानि स्कारणाज्ञानोपहितचैतन्ये लीनानि भवन्ति,
तज्ज्ञानं तदुपहितं चैतन्यं सर्वज्ञत्वादिविशिष्टं स्कारणभूतानुपहितचैतन्ये
लीनं भवति चैतन्यमेवावशिष्यते इत्यर्थः । (८१)

फलितमाह । आभ्यामित्यादि ।

तत्त्वम्पदार्थशोधनप्रकारं प्रतिजानीते । तथाहीत्यादि । अज्ञानं तद-
विकृतेष्वचैतन्यं तदनुपहितचैतन्यञ्च एतत्त्रयं तप्तायःपिण्डवदन्वोन्मतादा-
ग्राध्यासेन एकत्वेन प्रतीयमानं सत् तत्पदवाच्यार्थो भवतीत्यर्थः ।

तत्पदलक्ष्यार्थमाह । एतदित्यादि । अज्ञानाविकृतेष्वचैतन्यास्कार-

पाध्युपहिताधारभूतमनुपहितं चैतन्यं तत्पदलक्ष्यार्थो
भवति । (८२)

अज्ञानादिव्यष्टिः, एतदुपहितात्मज्ञत्वादिविशिष्टचैतन्यम्,
एतदनुपहितं चैतन्यश्चैतन्यं तन्मायःपिण्डवदेकत्वेनावभास-
मानं त्वस्यदवाच्यार्थो भवति । एतदुपाध्युपहिताधारभूतमनु-
पहितं प्रत्यगानन्दं तुरीयं चैतन्यं त्वस्यदलक्ष्यार्थो भवति । (८२)

अथ महावाक्यार्थो वर्ण्यते । इदं तत्त्वमसिवाक्यं सत्त्वन्म-
त्रयेण अखण्डार्थबोधकं भवति ।

सत्त्वन्मत्रयं नाम ? पदयोः सामानाधिकारण्यं, पदार्थयो-
र्विशेषणविषेयभावः, प्रत्यगात्मपदार्थयोर्लक्ष्यलक्षणभावश्चेति ।

भूतं यदनुपहितचैतन्यं तत् ताभ्यां विविक्तं सत् भेदविषयया तत्पदलक्ष्यार्थो
भवतीत्यर्थः । (८२)

त्वस्यदवाच्यार्थसाह । अज्ञानादीत्यादि । व्यष्टिभूतमज्ञानं यदन्तःकरणं
तदवच्छिन्नं लीवचैतन्यं तदनुपहितचैतन्यञ्च एतन्नयं तन्मायःपिण्डवत् पर-
स्परतादात्म्यप्राप्त्यासेनाभेदविषयया त्वस्यदवाच्यार्थो भवतीत्यर्थः ।

त्वस्यदलक्ष्यार्थसाह । एतदित्यादि । अन्तःकरणोपहितचैतन्यस्याधार-
भूतं यदनुपहितं प्रत्यगानन्दं तुरीयं चैतन्यं तत् त्वस्यदलक्ष्यार्थो
भवतीत्यर्थः । (८२)

पदार्थमभिधाय वाक्यार्थं वक्तुमुपक्रमते । अथेत्यादि ।

ननु जीवेश्वरयोः किञ्चिज्ज्ञत्ववर्त्तत्वादिविशिष्टयोरलक्ष्यविषयत्वयोः
तत्त्ववत्त्वादिवत्तदावाक्यानि परस्परविषयार्थप्रतिपादनानि कथमसम्बद्धैकरसं
नक्तुं प्रतिपादयन्तीत्याशङ्क्य साक्षादेक्यप्रतिपादकत्वाभावेऽपि लक्षणया सत्त्वन्म-
त्रयेणाखण्डैकार्थं प्रतिपादयन्तीत्याह । इदमित्यादि ।

यदुक्तं, सामानाधिकरण्यसम्बन्धविशेष्यता । लक्ष्यलक्षण-
सम्बन्धः, पदार्थप्रत्यगात्मनामिति । (८४)

सामानाधिकरण्यसम्बन्धस्तावत् ? यथा सोऽयं देवदत्त इति
वाक्ये तत्कालविशिष्टदेवदत्तवाचकशब्दस्य एतत्कालविशि-
ष्टदेवदत्तवाचकायंशब्दस्य च एकस्मिन् देवदत्तपिण्डे तात्-
पर्यसम्बन्धः । तथा तत्त्वमसिवाक्येऽपि परोक्षत्वादिविशिष्ट-
चैतन्यवाचकतत्पदस्यापरोक्षत्वादिविशिष्टचैतन्यवाचकत्वम्यद-
स्य चैकस्मिन् चैतन्ये तात्पर्यसम्बन्धः । (८५)

विशेष्यविशेष्यभावसम्बन्धस्तु ? यथा तत्रैव वाक्ये सश-

सम्बन्धत्वयस्वरूपमाह । सम्बन्धत्वमिति आदि ।

पदार्थप्रत्यगात्मनां सम्बन्धत्वयसङ्ग्राहे वृत्तिसंभतिमाह । यदुक्तमित्यादि । (८४)

पदयोः सामानाधिकरण्यम् उदाहरणमिदं कृत्वा दर्शयति । सामाना-
धीत्यादि । भिन्नप्रवृत्तिनिमित्तयोः शब्दयोः एकस्मिन्नर्थे वृत्तिः सामानाधि-
करण्यं, तच्च सोऽयं देवदत्त इति वाक्ये च इति तत्पदस्य तत्कालतद्देश-
वैशिष्ट्यं प्रवृत्तिनिमित्तम्, एतत्कालतद्देशवैशिष्ट्यम् अयंशब्दप्रवृत्तिनिमित्तं,
तथाच भिन्नप्रवृत्तिनिमित्तयोः सोऽयंशब्दयोः एकस्मिन् देवदत्तपिण्डे
तात्पर्यसम्बन्धः सामानाधिकरण्यमित्यर्थः ।

उक्तमर्थं दार्ष्टान्तिके योजयति । तथेत्यादि । तथा तत्त्वमसीति
वाक्येऽपि परोक्षत्वसर्वज्ञत्वादिवैशिष्ट्यं तत्त्वप्रवृत्तिनिमित्तम्, अपरोक्षत्ववि-
शिष्टज्ञत्वादिवैशिष्ट्यं त्वमदप्रवृत्तिनिमित्तं, तथाच भिन्नप्रवृत्तिनिमित्तयोः त-
त्त्वमदयोरेकस्मिन् चैतन्ये तात्पर्यसम्बन्धः सामानाधिकरण्यमित्यर्थः । (८५)

विशेष्यविशेष्यभावसम्बन्धस्वरूपमाह । विशेष्येत्यादि । व्यापकं

व्यार्थं तत्कालविशिष्टदेवदत्तस्यायं शब्दार्थे तत्कालविशिष्टदेवद-
त्तस्य चान्योन्यभेदव्यावर्त्तकतया विशेषणविशेष्यभावः । तथा-
त्रापि वाक्ये तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वम्पदा-
र्थपरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्यावर्त्तकतया
विशेषणविशेष्यभावः । (८६)

विशेषणं व्यावर्त्त्यं विशेष्यम् । तथाच यथा सोऽयं देवदत्त इति वाक्ये
एव अयं शब्दवाच्यो योऽसौ एतत्कालैतद्देशसम्बन्धविशिष्टो देवदत्तपिण्डः अर्ज-
न इति तत्पदवाच्यात् तत्कालतद्देशविशिष्टदेवदत्तपिण्डात् भिन्नो न इति
यदा प्रतीयते तदा तत्पदार्थस्य अयं शब्दवाच्यार्थनिष्ठभेदव्यावर्त्तकतया
विशेषणत्वम्, अयं शब्दार्थस्य व्यावर्त्त्यत्वाद् विशेष्यत्वं, यदा च स इति
तत्पदवाच्यस्य तत्कालतद्देशविशिष्टो देवदत्तपिण्डः सः अयमिति दर्शयित्वा
एतत्कालैतद्देशसम्बन्धविशिष्टात् तस्मात् देवदत्तपिण्डात् न भिद्यते इति यदा
प्रतीयते तदा अयं शब्दवाच्यस्य तत्पदार्थनिष्ठभेदव्यावर्त्तकतया विशेषणत्वं,
तत्पदार्थस्य व्यावर्त्त्यत्वात् विशेष्यत्वं, तथाच अयमेव सः स एवायमिदमन्यो-
न्यभेदव्यावर्त्तकतया सोऽयं शब्दार्थयोः परस्परविशेषणविशेष्यभाव इत्यर्थः ।

सक्तं विशेषणविशेष्यभावं दाटीलिके योजयति । तथात्मापीत्यादि ।
इहापि तत्त्वमसीति वाक्येऽपि त्वम्पदवाच्यं यदपरोक्षत्वकिञ्चिज्ज्ञत्वादि-
विशिष्टचैतन्यं तत् त्वम्पदवाच्यात् सर्वज्ञत्वादिविशिष्टचैतन्यात् न भिद्यते इति
यदा प्रतीयते तदा तत्पदार्थस्य त्वम्पदार्थनिष्ठभेदव्यावर्त्तकतया विशेषणत्वं,
त्वम्पदार्थस्य व्यावर्त्त्यत्वात् विशेष्यत्वम् । तथा च त्वम्पदवाच्यं यत् सर्वज्ञत्वादि-
विशिष्टचैतन्यं तत् त्वम्पदवाच्यात् किञ्चिज्ज्ञत्वादिविशिष्टचैतन्यं न भिद्यते इति
यदा प्रतीयते तदा त्वम्पदार्थस्य तत्पदार्थनिष्ठभेदव्यावर्त्तकत्वेन विशेषणत्वं,
तत्पदार्थस्य व्यावर्त्त्यत्वेन विशेष्यत्वम् । तथा त्वं तदसि तत्त्वमसीति तत्त्वम्प-
दार्थयोः परस्परभेदव्यावर्त्तकत्वेन परस्परविशेषणविशेष्यभाव इत्यर्थः । (८६)

लक्ष्यलक्षणभावसम्बन्धस्तु ? यथा तत्रैव सम्यग्दायंशव्यो-
स्तदर्शयोर्वी विरुद्धतत्कालैतत्कालविशिष्टत्वपरित्यागेन अवि-
रुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः । तथात्रापि वाक्ये तत्त्व-
म्बद्वयोस्तदर्शयोर्वी विरुद्धपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरि-
त्यागेनाविरुद्धचैतन्येन सह लक्ष्यलक्षणभावः । इयमेव भाग-
लक्षणीत्युच्यते । (८०)

अनप्राप्तं लक्ष्यलक्षणभावसम्बन्धलक्षणं निरूपयितुमाह लक्ष्यलक्षणे-
त्यादि । असाधारणधर्मप्रतिपादकं वाक्यं लक्षणं, तत्प्रतिपाद्यमविशिष्टं
वस्तु लक्ष्यम् । तथाच सोऽयं देवदत्त इत्यस्मिन् वाक्ये सोऽयंशब्दयोस्तदर्शयोर्वी
विरुद्धतत्कालैतत्कालतद्देवेतद्देवविशिष्टत्वपरिहारेणाविरुद्धदेवदत्तत्वविशिष्टदेव-
दत्तपिच्छेन सह देवदत्तत्वविशिष्टदेवदत्तवाचकशब्दस्य लक्ष्यलक्षणभावसम्बन्ध
इत्यर्थः ।

लक्ष्यमर्थं दातार्लिङ्गे योजयति । तथाज्ञापीत्यादि । इहापि तत्त्व-
म्बद्वयोस्तदर्शयोर्वी विरुद्धपरोक्षत्वापरोक्षत्वादिविशिष्टत्वपरित्यागेनाविरुद्धचैत-
न्येन सह तत्त्वम्बद्वयोर्लक्ष्यलक्षणभावः सम्बन्ध इत्यर्थः । अत एव तत्त्व-
म्बद्वयोस्तदर्शयोश्च लक्ष्यविरुद्धांशयोर्लक्षणत्वम् असाध्यचैतन्यस्य लक्ष्यत्वमिति
भावः ।

नह तत्त्वमक्षादिवक्त्यानां लक्ष्यलक्षणभावसम्बन्धपुरस्कारेण चैतन्य-
बोधकत्ववृत्तम् अग्न्यात्त त्र याक्ये तेषां वाक्यानां भागलक्षणमेव प्रतिपाद्यते ।
तत्त्वमक्षादिवक्त्येन लक्षणा भागलक्षणेत्यादिविरोधनाशङ्का संशोभेदो न
वस्तुमेव इत्याह । इत्यस्मित्यादि । तत्त्वमक्षादिवक्त्यानां विरुद्धांशपरित्यागेन
अविरुद्धचैतन्यमात्रबोधकत्वमेव भागलक्षणमेव प्रतिपाद्यते इत्यर्थः । (८१)

अस्मिन् वाक्ये नीलमुत्पलमितिवाक्यरहावाक्यार्थो न
सङ्गच्छते । (८८)

अत्र नीलपदार्थनीलगुणस्य उत्पलपदार्थोत्पलद्रव्यस्य
च शुक्लपटादिव्यावर्तकतयाऽन्योन्यविशेषणविशेष्यरूपसंसर्गस्य,
अन्यतरविशिष्टस्यान्यतरस्य वा तदैक्यस्य, वाक्यार्थाङ्गीकारे
प्रमाणान्तरविरोधाभावात् वाक्यार्थः सङ्गच्छते । (८९)

अत्र तु तत्पदार्थपरोक्षत्वादिविविष्टचेतन्यस्य त्वम्पदार्था-
परोक्षत्वादिविविष्टचेतन्यस्य चान्योन्यभेदव्यावर्तकतया विशेषे-

मनु यथा नीलोत्पलमिति वाक्ये नीलत्वविशिष्टनीलगुणस्य उत्पलत्व-
विशिष्टोत्पलद्रव्यस्य च स्वस्वतिरिक्तशुक्लादिगुणान्तरपटादिद्रव्यान्तरव्यावर्तकत्वेन
विशेषणविशेष्यभावनिरूपिततद्भिन्नसंसर्गस्य नीलगुणवैशिष्ट्यस्य वाक्यार्थत्व,
तद्येहापि तत्त्वमस्यादिवाक्ये तत्पदार्थस्य परोक्षत्वादिविशिष्टेश्वरचेतन्यस्य
त्वम्पदार्थापरोक्षत्वादिविविष्टचेतन्यस्य च अन्योन्यभेदव्यावर्तकतया विशेषण-
विशेष्यभूतसर्वज्ञत्वकिञ्चिज्ज्ञत्वोभयनिरूपितसंसर्गो वा सर्वज्ञत्वादिविशिष्टस्य
किञ्चिज्ज्ञत्वादिविशिष्टेन सह ऐक्यं वा वाक्यार्थो भवत्वित्याशङ्क्य दृष्टान्त-
दार्ष्टान्तिकयोर्वैयर्थ्याच्चैवमित्याह । अकिञ्चित्त्वादिति । अस्मिन् तत्त्वमसीति
वाक्ये नीलोत्पलमित्यादिवाक्यवत् संसर्गो वा विशिष्टो वा वाक्यार्थो न
संगच्छते इत्यर्थः । (९०)

नीलोत्पलमिति वाक्यस्य संसर्गवैशिष्ट्यार्थप्रतिपादकत्वकल्पने विरोधाभाव-
दर्शयति । अत्रेत्यादि । नीलोत्पलपदार्थयोः शुक्लशुक्लनोविशेषणविशेष्य-
भावसंसर्गस्य नीलगुणविशिष्टोत्पलयोरैक्यस्य वा वाक्यार्थत्वाङ्गीकारे प्रमाणादि-
प्रमाणान्तरविरोधाभावात् तत्र तथा संगच्छते इति भावः । (९१)

तत्त्वमसीति वाक्ये तु तत्त्वम्पदार्थयोः किञ्चिज्ज्ञत्वादिविशिष्टजीवचेत-
न्यस्य सर्वज्ञत्वादिविशिष्टेश्वरचेतन्यस्य वा अस्मानस्यविशेषणविशेष्यभावसंसर्गस्य

व्यविशेष्यभावसंसर्गस्य, अन्यतरविशिष्टस्यान्यतरस्य वा तदे-
कस्य, वाक्यार्थत्वाङ्गीकारे प्रत्यक्षादिप्रमाणविरोधाद्वाक्यार्थो न
सङ्गच्छते । (८०)

अत्र तु गङ्गायां घोषः प्रतिवसतीतिवज्जलक्षणा न
सङ्गच्छते ।

तत्र गङ्गाघोषयोराधाराधेयभावलक्षणास्य वाक्यार्थस्याशे-
षतो विरुद्धत्वाद्वाक्यार्थमशेषतः परित्यज्य तत्सम्बन्धितरीरलक्ष-
णाया युक्तत्वाज्जलक्षणा सङ्गच्छते । (८१)

तदुभयविशिष्टचैतन्यैक्यस्य वा वाक्यार्थत्वाङ्गीकारे प्रत्यक्षादिप्रमाणान्तरविरोधात्
पूर्वसादृश्यं दर्शयति । अत्र त्वत्वादि । तदुक्तं, संसर्गो वा विशिष्टो वा
वाक्यार्थो नात्र सम्मतः । अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः इति । (८०)

ननु तत्त्वमस्यादिवाक्यमखण्डार्थं बोधयति किं जहत्स्वार्थलक्षणाया,
किमजहत्स्वार्थलक्षणाया, आहोस्मिन् जहदजहत्स्वार्थलक्षणाया इति लिङ्गा
विकल्पः आद्ये दृश्यमाह । अत्र त्विति । अत्र तत्त्वमसीति वाक्ये जहत्-
स्वार्थलक्षणा न संगच्छते इत्यन्वयः ।

तदेव दर्शयितुं जहत्स्वार्थलक्षणाया उदाहरणं तावदाह । गङ्गाया-
मित्यादि ।

मानान्तरविरोधे तु मुख्यार्थस्यापरिपरे । मुख्यार्थेनाविनाभूते प्रवृत्ति-
र्लक्षणेत्येते इति वचनात् गङ्गायां घोषावस्थानासम्भवात् गङ्गायां घोष इति
वाक्यस्य मुख्यार्थे विरोधे सति मुख्यमर्थं परित्यज्य लक्षणाया इत्या तत्-
सम्बन्धितरीरे घोषावस्थानप्रतिपादनात् तत्र जहत्स्वार्थलक्षणाङ्गीकारो
युज्यते इत्याह । तत्वेत्यादि । आधाराधेयभावलक्षणं सर्वथा परि-
त्यज्येत्यर्थः । (८१)

अतः तु परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वरूपस्य
वाक्यार्थस्य भागमात्रे विरोधाभागागन्तरम् अपरित्यज्यान्त्यलक्ष-
णाया अयुक्तत्वात् जहल्लक्षणा न सङ्गच्छते । (८२)

न च, गङ्गापदं स्वार्थपरित्यागेन तोरपदार्थं यथा लक्ष-
यति तथा तत्पदं त्वम्पदं वा वाच्यार्थपरित्यागेन त्वम्पदार्थं

तत्त्वमसीति वाक्ये प्राक्प्रतिज्ञातं जहत्स्वार्थलक्षणासम्भवमाविष्करोति ।
अत्र त्वित्यादि । तुयन्दः पूर्वस्मादैवमस्यं द्योतयति । तत् त्वमसीति वाक्ये
परोक्षापरोक्षचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य विरोधाभावात् परोक्षत्वाप-
रोक्षत्वप्रतिपादकत्वाद्ये विरोधात् चैतन्यैकत्वे विरोधाभावात् गङ्गाघोषादि-
वाक्यवत् सर्वोक्तना सख्यार्थपरित्यागासम्भवात् जहत्स्वार्थलक्षणा न
सम्भवतीत्यर्थः ।

तत्र हेतुमाह । भागान्तरमित्यादि । विरुद्धयोः परोक्षत्वापरोक्षत्वयो-
रेकत्वासम्भवेन तत्त्वानोऽपि चैतन्यस्य भागस्यैकत्वे विरोधाभावात् त्यागे न
युज्यते इत्यर्थः । (८२)

ननु यथा गङ्गायां घोषः प्रतिवसतीति वाक्ये गङ्गापदं स्वार्थं परित्यज्य
असम्बन्धितोरपदार्थं लक्षयति तथा तत् त्वमसीति वाक्ये तत्पदं स्वार्थं
परोक्षत्वादिविशिष्टं परित्यज्य जीवचैतन्यं लक्षयति एवं त्वम्पदमपि स्वार्थं
किञ्चिज्ज्ञत्वादिविशिष्टं परित्यज्य ईश्वरचैतन्यं वा लक्षयति तस्मात् जहत्-
स्वार्थलक्षणेन भवत्वित्याशङ्क्य निराकरोति । न चेत्यादि ।

निराकरणप्रकारमेवाह । तत्रेत्यादि । श्रुतवाक्यस्य सख्यार्थविरोधे
सख्यार्थसम्बन्धिनश्चतुस्रपदार्थं लक्षणेति सर्वजनसिद्धम् । तथाच गङ्गायां
घोषः इत्यत्र श्रुतवाक्यार्थस्य गङ्गाघोषयोराधाराधेयभावसम्बन्धस्य विरोधे
षति नूयमाणं गङ्गापदं स्वार्थपरित्यागेन तोरपदार्थं लक्षयतीति युक्तं

तत्पदार्थं वा बोधयतु तत् कुतो जहल्लक्षणा न सङ्गच्छते इति
वाच्यम् । (८३)

तत्र तीरपदाश्रवणेन तदर्थप्रतीती लक्षणाया तत्प्रतीत्य-
पेक्षाया अपि, तत्त्वम्पदयोः श्रूयमाणत्वेन तदर्थप्रतीती लक्षणाया
पुनः अन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ।

अत्र शोणो धावतीतिवाक्यवदजहल्लक्षणापि न सङ्गच्छते ।

तत्र शोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वात्तदप-
रित्यागेन तदाश्रयाश्वादिलक्षणायां तद्विरोधपरिहारसम्भवा-
दजहल्लक्षणा सम्भवति ।

अत्र तु परोक्षत्वापरोक्षत्वादिविशिष्टचेतन्यैकत्वस्य वाक्य-
ार्थस्य विरुद्धत्वात्तदपरित्यागेन तत्सम्बन्धिनो यस्य कस्यचि-

गङ्गापदार्थस्य तीरपदार्थप्रतीतिरपेक्षत्वात् । इह तु श्रूयमाणतत्त्वम्पद-
योर्मुख्यतयैव तदर्थसर्वज्ञत्वकिञ्चिज्ज्ञत्वादिविशिष्टप्रतीतौ सत्यामपि लक्ष-
णाया तत्पदेन तत्त्वम्पदार्थप्रतीत्यपेक्षाभावात् तत्त्वम्पदेन तत्पदार्थप्रतीत्यपेक्षाभावाच्च,
सुख्यार्थं सम्भवति लक्षणाया अन्याव्यत्वात् जहत्सुखार्थलक्षणापि न सम्भव-
तीत्यर्थः । (८५)

द्वितीयं दूषयति । अतोत्यादि । अत तत्त्वमसीति वाक्ये अजहत्-
सुखार्थलक्षणापि न सम्भवतीत्यन्वयः ।

कुत इत्यत आह । तत्र शोणेत्यादि । तत्र शोणो धावतीत्यादिवाक्ये
शोणगुणस्य गमनासम्भवेन वाक्यस्य सुख्यार्थविरोधे सति श्रूयमाणं शोणपदं
स्वार्थपरित्यागेन स्वाश्रयमन्नादिकं लक्षयतीति युक्तम् । अत इह तत्त्व-
मन्नादिकाक्ये तत्त्वम्पदार्थस्य परोक्षत्वापरोक्षत्वादिविशिष्टचेतन्यैकत्वस्य

दर्शस्य कश्चितत्वेऽपि तद्विरोधापरिहारादजहलक्षणापि न सम्भवत्येव । (८४)

न च, तत्पदं त्वम्पदं वा स्वार्थविरुद्धांशपरित्यागेनां-
ग्रान्तरसहितं तत्पदार्थं त्वम्पदार्थं वा लक्षयतु अतः कथं
प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् ।

एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणाया असम्भवात्,
पदान्तरेण तदर्थप्रतीती लक्षण्या पुनरन्यतरपदार्थप्रतीत्यपेक्षा-
भावाच्च । (८५)

तस्माद् यथा सोऽयं देवदत्त इति वाक्यं तदर्थी वा तत्-

सख्यवाक्यार्थस्य विरुद्धत्वात् परोक्षत्वापरोक्षत्वापरित्यागेन तद्विशिष्टचैतन्य-
लक्षणार्थस्य कश्चितत्वेऽपि तद्विरोधापरिहाराभावादजहलक्षणा न
सम्भवतीत्यर्थः । (८४)

ननु तत्पदं स्वार्थविरुद्धपरोक्षत्वादिधर्मं परित्यज्याविरुद्धचैतन्यांशपरि-
त्यागेन त्वम्पदार्थकिञ्चित्पक्षत्वाद्विशिष्टं जीवचैतन्यं लक्षयतु, त्वम्पदं
वा स्वार्थविरुद्धपरोक्षत्वादिधर्मं परित्यज्याविरुद्धचैतन्यांशपरित्यागेन तत्-
पदार्थं सर्वज्ञत्वाद्विशिष्टमीश्वरचैतन्यं लक्षयतु, किं भागलक्षणाङ्गीकारे-
णेत्याशङ्क्य निराकरोति । न चेत्यादि । एकेन तत्पदेन त्वम्पदेन वा स्वार्थांश-
परित्यागेन पदार्थान्तरोभयलक्षणासम्भवादित्यर्थः ।

अजहल्लक्षणार्थलक्षणासम्भवे हेतुन्तरमाह । पदान्तरेणेत्यादि । तत्पदेन
त्वम्पदेन वा तत्तदर्थप्रतीती शब्दां लक्षण्या पुनरन्यतरस्यान्यतरप्रतीत्यपेक्षा-
भावादित्यर्थः । (८५)

अतः अरिषेवाद् तृतीयपक्ष एवाङ्गीकर्तव्य इत्युपसंहरति । तस्मा-

कालैतत्कालविशिष्टदेवदत्तलक्षणस्य वाच्यार्थस्यांशे विरोधात्
विरुद्धतत्कालैतत्कालविशिष्टत्वांशं परित्यज्याविरुद्धं देव-
दत्तांशमात्रं लक्षयति ।

तथा तत्त्वमसीति वाक्यं तदर्थं वा परोक्षत्वापरोक्षत्वादि-
विशिष्टचैतन्यैकत्वलक्षणस्य वाच्यार्थस्यांशे विरोधाद्विरुद्धपरो-
क्षत्वापरोक्षत्वविशिष्टत्वांशं परित्यज्याविरुद्धमखण्डचैतन्यमात्रं
लक्षयति । (८६)

अथ अहं ब्रह्मास्मीत्यनुभववाक्यार्थो वर्ण्यते । (८७)

दित्वादि । यस्मात्तत्त्वमस्यादिवाक्ये जहृत्स्वार्थलक्षणाजहृत्स्वार्थलक्षणयो-
रसम्भवः तस्मात् जहृदजहृत्स्वार्थलक्षणया विरुद्धांशं परित्यज्याविरुद्धा-
खण्डचैतन्यमात्रं लक्षयतीति योजना ।

तत्र दृष्टान्तमाह । यद्येति । यथा सोऽयं देवदत्त इति वाक्ये प्रागुक्त-
जहृत्स्वार्थलक्षणाजहृत्स्वार्थलक्षणयोरसम्भवेन तदर्थस्य तत्कालतद्देशविशिष्ट-
स्यैतत्कालैतद्देशविशिष्टस्य च देवदत्तलक्षणवाक्यार्थस्य एकत्विकांशे तत्कालै-
तत्कालवैशिष्ट्यभागे विरोधदर्शनात् तत्परित्यागेनाविरुद्धदेवदत्तपिण्डमात्रं
लक्षयतीत्यर्थः । सामान्यविरोध इत्युक्त्यायेनेत्यर्थः ।

उक्तमर्थं दाटील्लिके योजयति । तथा तत्त्वमसीत्यादि । तथा तत्त्व-
मस्यादिवाक्यस्यापि परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वलक्षणसुखार्थ-
प्रतिपादकत्वासम्भावात् जहृदजहृत्स्वार्थलक्षणया विरुद्धपरोक्षत्वादिविशि-
ष्टांशपरित्यागेनाविरुद्धाखण्डचैतन्यमात्रप्रतिपादकत्वं तत्त्वैत्यर्थः । (८६)

अखण्डचैतन्यप्रतिपादकस्य तत्त्वमसीतिवाक्यस्यार्थं सप्रपञ्चमभिधाय
इदानीं यजुर्वेद्यानुभववाक्यार्थो वर्ण्यते इत्याह । अथेत्यादि । सुखसुखा-
न्वयकत्वज्ञातृत्वमस्यादिवाक्यत्रयणात् देहाद्याहङ्कारानलज्जपदार्थसकलव्यविवि-

एवमाचार्येणाधारोपापवादपुरःसरं तत्त्वम्यदार्थो शोध-
यित्वा वाक्येनाखण्डार्थोऽवबोधितोऽधिकारिणोऽहं नित्यशुद्धबुद्धसु-
क्तसत्यस्वभावपरमानन्दानन्तादयं ब्रह्मास्मीत्यखण्डाकाराका-
रित्वा चित्तवृत्तिरुदेति । (८८)

क्षणप्रत्यगात्मनः शुद्धेन परमात्मना सहैकत्वबोधानन्तरं कस्मिदधिकारी सत्या-
वसरं सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दैकरसम् सत्तुभवेन जिज्ञासुराचार्योप-
दिष्टमहं ब्रह्मास्मीति वाक्यार्थमतुश्चरन् सात्मानन्दमतुभवतीत्यर्थः । (८७)

तत्प्रकारमाह । एवमित्यादिना । एवं सङ्क्षेपेण प्रकारेणाधिकरण-
चित्तवृत्तिरुदेतीति सम्बन्धः ।

कदा उदेतीत्यपेक्षायामाह । आचार्येणेति । आचार्येणाविषये
उपाधिरहितोऽसङ्गे निष्कले चैतन्ये शशशृङ्गायमानाविद्याया सहङ्कारादि-
शरीरान्निमित्त्यापदार्थमध्यारोप्य तदुपापवादपुरःसरं तत्त्वम्यदार्थो शोधयित्वा
तत्त्वमसीतिवाक्येन जहदजहत्स्वार्थलक्षणया विरुद्धांशपरित्यागेनाखण्डार्थ-
चैतन्ये ज्ञाते सतीत्यर्थः ।

किंविषयिणी चित्तवृत्तिरुदेतीत्यवश्यङ्कां निवारयति । अहमिति ।
अहं प्रत्यगात्मा परं ब्रह्मास्मीत्यन्वयः ।

ब्रह्मानित्यत्वशङ्कां निराकरोति । नित्येति । बुद्धपदेन स्वप्रकाशपरत्वेन
जात्यादि व्यवच्छिद्यते । सुक्तपदेन सर्वोपाधिरहितत्वम् । शुद्धपदेनाविद्यादि-
दोषराहित्यम् । सत्यमित्यविनाशस्वभावत्वम् । परमानन्दपदेन वैभक्त्य-
मतुभ्यामन्दादिषुसुखब्रह्मानन्दपर्यन्तानां कर्मजन्यत्वेन सातिशयत्वेन
अयिष्णुत्वेन च तुच्छत्वात् तेष्वो विच्छेदार्थं निरतिशयानन्दस्वरूपत्वं प्रति-
पाद्यते । अनन्तपदेन उदादिवत् परिच्छेदराहित्येन देशतः कालतः वस्तुत-
यापरिच्छिन्नत्वं बोध्यते । अद्वयमिति नागात्मनिषेधेन एकत्वं बोध्यते
इत्यर्थः । (८८)

सा तु चित्प्रतिबिम्बसहिता सती प्रत्यगभिसमज्ञातं परं
ब्रह्म विषयीकृत्य तद्वताज्ञानमेव बाधते, तदा पटकारणतन्तु-
दाहे पटदाहवत् अखिलकार्यकारणेऽज्ञाने बाधिते सति
तत्कार्यस्याखिलस्य बाधितत्वात् तदन्तर्भूताखण्डाकारा-
कारिता चित्तवृत्तिरपि बाधिता भवति । (८८)

तत्र वृत्तौ प्रतिबिम्बितं चैतन्यमपि यथा प्रदीपप्रभा
आदित्यप्रभावभासनासमर्था सती तयाभिभूता भवति, तथा

ननु यदा दीपप्रभा आदित्यमण्डलं न व्याप्नोति न च प्रयोजनभागे
तथा नित्यशुद्धप्रकाशमात्मानं लक्ष्यचित्तवृत्तिः कथं विप्रवीक्योदेति किं
प्रयोजनं वेत्ताशङ्काह । सा त्वत्वादि । सा चित्तवृत्तिः न शुद्धब्रह्मविषयिणी
किन्तु अज्ञानविशिष्टप्रत्यगभिसंपरब्रह्मविषयिणी, सा च चैतन्यप्रतिबिम्बसं-
वृद्धिता सती चैतन्यगतमज्ञानं निवर्त्तयति । तस्याचैतन्यावरकाज्ञाननिवृत्तिरेव
प्रयोजनमित्यर्थः ।

नन्वधिकारिणस्तत्त्वमस्यादिवाक्यत्रयस्योत्पत्त्याखण्डचैतन्यवृत्त्या तदात्रि-
ताज्ञाने निवारितेऽपि तत्कार्यस्य सकलचराचरप्रपञ्चस्य प्रत्यक्षतया भासना-
नत्वात् कथमद्वैतसिद्धिरित्याशङ्का कारणाज्ञानभागे तत्कार्यसकलप्रपञ्चनाशा-
द्वैतसिद्धिरित्येतत् सदृष्टान्तमाह । तदेवादि ।

नन्वज्ञानभागेन तत्कार्यप्रपञ्चनाशस्तु तथाप्यखण्डाकारवृत्तेरनिवृत्तेः
अद्वैतज्ञानिरित्याशङ्काह । तदन्तर्भूतेति । अखण्डाकारचित्तवृत्तेरपि
अज्ञानतत्कार्योन्तर्भूतत्वात् तद्विवृत्त्या तद्विवृत्तेर्माद्वैतज्ञानिरित्यर्थः । (८९)

ननु तथाप्यखण्डाकारवृत्तिप्रतिबिम्बितचैतन्याभासवत्त्वात् कथमद्वैत-
सिद्धिरित्याशङ्काह । तत्वेत्यादि । वृत्तिनिवृत्तौ तत्प्रतिबिम्बितचैतन्यस्य
विभ्वावभासनासमर्थत्वात् वृत्त्युपाधिवापेन तत्प्रतिबिम्बचैतन्यमपि चैतन्य-

स्वयंप्रकाशमानप्रत्यगभिन्नपरब्रह्मावभासनानर्हता तेनाभि-
भूतं सत् स्वीपाधिभूताखण्डवृत्तेर्वाधितत्वात् दर्पणाभावे सुखप्रति-
विम्बस्य सुखमात्रत्ववत् प्रत्यगभिन्नपरब्रह्ममात्रं भवति । (१००)

एवञ्च सति मनसैवानुदृष्टव्यं, यन्मनसा न मनुते, इत्यनयोः
श्रुत्योरविरोधः । वृत्तिव्याप्यत्वाङ्गीकारेण फलव्याप्यत्वप्रतिषेध-

मात्रतया अवशिष्यते दर्पणोपाधिविगमे तत्प्रतिविम्बतत्तुष्टाभासस्य विम्ब-
भूतसुखमात्रतावशेनवदित्यर्थः । अयं भावः, शोधिततत्त्वम्यदायं ह्याधिकारिणः
तदा विजृम्भिते गुरुशालादिभ्यस्तत्त्वमसीत्युपदेशे अहं नित्यगुह्यबुद्धस्तत्त्व-
स्वभावपरमानन्दोदयाखण्डब्रह्मासीति चित्तवृत्तिरुदयमासादयति । तदानी-
मेव तस्याधिव्यक्ताखण्डचेतन्यवलेन तत्त्वपरिपीडिताज्ञानमात्रो भवति । तदानीं
तत्कार्यस्य सर्वस्य नाशात् तदुद्विग्नवृत्तिरपि स्वमेव कतकरजोवत् दारुमयन-
जनिताग्निवत् सदरस्यदुष्टकलशान्त्यर्थपीततम्रजलवत् नष्टा भवति । तदानीं
तद्वृत्ताभासोऽपि स्वीपाधिभूतवृत्तिनाशात् स्वप्रकाशात्मभावमात्रमात्रमर्थतया
दर्पणविगमे तदुपाधिकस्य स्वाधिष्ठानसुखमात्रत्ववदधिष्ठानमात्रो भवतीति
वेदान्तसिद्धान्तर्हस्यमिति । अत्र तस्यानुभवः, लोकाश्च भान्ति परमे नयि
भोक्त्रज्याः स्वप्नेन्द्रजालमरुगौरवमाविशिताः । अतुल्यानकाश्च इह न सुरलं
विशुद्धप्रत्यक्कुक्ष्याम्बिपरमानन्दचित्तवृत्तौ । सतः परं न अत्र विम्वमद्यापि
भाति मध्येव पूर्वमपरं नरदृक्कृतवत् । मायोत्ययास्त्वगुह्यव्यवसुखबोध-
भातुप्रभाविलसिते कं गतं न जाने । निरतिशयसुखाब्जस्वप्रकाशे परेऽस्मिन्
कथमिदमविवेकादुत्थिते अकम्पनीय । कं तु गतमधुना तद्देशिको वा
स्वतिषी परमविमलबोधेऽभ्युत्थितेऽहं न जाने इति ।

तदेतत्सर्वं मनसि निधायोपसंहरति । प्रत्यगभिन्नेति । (१००)

ननु मनसैवानुदृष्टव्यं, मनसैवेदमात्रव्यं, दृश्यते तत्प्रकाशं बुद्धौ,
बुद्धाबोधकन्याधोऽस्मिन् वस्तुम्वयमित्ये यदि, बुद्धिवोगक्षपात्तत्त्वमिति

प्रतिपादनात् । उक्तञ्च, फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निरा-
कृतम् । ब्रह्मण्यज्ञाननाशाय हस्तिव्याप्तिरपेक्षितेति । स्वयं-
प्रकाशमानत्वान्नाभास उपयुज्यते, इति च । (१०१)

जडपदार्थाकाराकारितचित्तवृत्तेर्विशेषोऽस्ति । (१०२)

सततं भव इत्यादिश्रुतिस्मृतीनां, यतो वाचो निर्वर्णन्तेऽप्राप्य मनसा सह,
यन्मनसा न मनुते, अन्यदेव तद्विदितादयोऽविदितादधि, अविज्ञातं विजा-
नतां विज्ञातमविजानताम्, अनाशिनोऽप्रमेयस्य, यद्विज्ञातं त्वया विप्रयज्ञ
विज्ञातमात्मना । ताभ्यामन्यत् परं विद्धि यद्वेद्यं तज्जडमित्यादिश्रुतिस्मृती-
नाञ्च परस्परविरोधमाशङ्क्य प्ररिहरति । एवञ्चेत्यादि । एवमुक्तप्रकारेण
अज्ञातचेतन्यस्य हस्तिव्याप्यत्वाङ्गीकारेण फलव्याप्यत्वे प्रतिभिज्ञे सतीत्यर्थः ।

तदेवाह । हस्तीत्यादि । अन्तःकरणहस्तिरावरणनिवृत्त्यर्थम् अज्ञाना-
वच्छिन्नचेतन्यं व्याप्नोतीत्येतद्वहस्तिव्याप्यत्वमङ्गीक्रियते । आवरणभङ्गानन्तरं
अयं प्रकाशमानं चेतन्यं फलचेतन्यमित्युच्यते, अस्मिन् फलचेतन्ये निष्कलङ्के
नित्तद्वर्तिनं व्याप्नोति आवरणभङ्गस्य प्रागेव जातत्वेन प्रयोजनाभावादित्यर्थः ।

अविज्ञातं यन्मानं संवादयति । उक्तञ्चेत्यादि ।

हस्तिप्रतिविम्बाभासचेतन्यस्यापि फलचेतन्यप्रकाशकत्वं नेत्यादिभि सन्मति-
नाह । अयमित्यादि । (१०१)

इदानीं जडपदार्थविषयकचित्तवृत्तेर्ब्रह्माकारचित्तवृत्त्यपेक्षया वैकल्यं
दर्शयितुमाह । जडपदार्थेति । अहं ब्रह्मास्मीत्यज्ञानावच्छिन्नब्रह्माकारा-
हस्तिस्वदावरकमज्ञानमात्रं निर्वर्णयति, ब्रह्म तु अप्रकाशात्मत्वात् स्वयमेव
प्रकाशते, न तु हस्तिप्रतिविम्बतत्विदाभासेन चेतन्यं प्रकाशयते तत्र तस्या-
सामर्थ्यात् । अयं घट इति घटाकाराकारितचित्तवृत्तिस्तु घटावच्छिन्नचेतन्या-
वरकाज्ञानं निवर्ण्य अप्रतिविम्बतत्विदाभासेन जडं घटमपि प्रकाशयति,
अतस्ततो विशेषोऽस्तीत्यर्थः । (१०२)

तथाहि, अयं घट इति घटाकाराकारितचित्तवृत्तिरज्ञातं घटं विषयीकृत्य तद्वताज्ञाननिरसनपुरःसरं स्वगतचिदाभासेन जडमपि घटं भासयति । तदुक्तं, बुद्धितत्त्वचिदाभासौ द्वावपि व्याप्नुतो घटम् । तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेदिति । (१०३)

यथा प्रदीपप्रभामण्डलमन्धकारगतं घटादिकं विषयीकृत्य तद्वतामन्धकारनिरसनपुरःसरं स्वप्रभया तदवभासयतीति ।

एतदेव प्रपञ्चयितुं प्रतिजानीते । तथाह्येति ।

कण्डूपदार्थविषयिणीं चित्तवृत्तिमभिनीय दर्शयति । अयमिति । वृत्ति-
स्वत्वात् प्राक् घटस्याज्ञातत्वादज्ञातं घटं विषयीकृत्य प्रवृत्ता चित्तवृत्तिर्घट-
गताज्ञानं दूरीकृवांषा घटमपि भासयति इत्यर्थः ।

अस्मिन्नर्थे दृढसम्मतिमाह । तदुक्तमित्यादि । बुद्धिश्च तत्र बुद्धौ प्रति-
विम्बितचिदाभासश्च बुद्धितत्त्वचिदाभासौ घटं व्याप्नुतः । तत्र तयोर्मध्ये
धिया वृत्त्या घटाज्ञानं नश्येत् चिदाभासेन तु घटः स्फुरेदित्यर्थः । (१०५)

अत्रानुरूपं दृष्टान्तमाह । यथेत्यादि । यथामन्धकारावस्थितं घटादिकं
विषयीकृत्य प्रवर्त्तमानं दीपप्रभामण्डलं घटावरकाम्बकारनिवृत्तिद्वारा
क्रमभया घटादिकं प्रकाशयति तद्वदित्यर्थः ।

ययता गन्धजातेन प्रतिपादितस्य प्रत्यगभिन्नपरमानन्दाखण्डचेतन्यस्य
वासात्कारलक्षणासृ अखण्डाकारान्तःकरणवृत्तिं प्रतिप्रपादयिषुः तस्याधन-
भूतचक्षुषादेरवस्थानुपेयत्वं तेषां लक्षणाणि च क्रमेण दर्शयति । एवमित्या-
दिना अद्वैतं वस्तु भासत इत्यन्तेन ।

एवं स्वस्वरूपचेतन्यसाक्षात्कारपर्यन्तं अवणमनननिदि-
ध्यासनसमाध्यनुष्ठानस्यापेक्षितत्वात् तेषां प्रदर्श्यन्ते । (१०४)

अवणं नाम ? षड्विधलिङ्गैरशेषवेदान्तानामद्वितीयवस्तुनि
तात्पर्यविधारणम् । (१०५)

लिङ्गानि तु ? उपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादीप-
पत्त्याख्यानि । तदुक्तम्, उपक्रमोपसंहारावभ्यासोऽपूर्वता
फलम् । अर्थवादीपपत्ती च लिङ्गं तात्पर्यनिर्णये ।

तत्र प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपादानम्, उप-
क्रमोपसंहारी । यथा क्कान्दीय्ये षष्ठे प्रपाठके प्रकरणप्रतिपाद्य-
स्याद्वितीयवस्तुनः एकमेवाद्वितीयमित्यादौ ऐतदात्मप्रमिदं सर्वं
मित्यन्ते च प्रतिपादनम् । (१०६)

प्रकरणप्रतिपाद्यस्य वस्तुनः तन्मध्यं पौनःपुन्येन प्रति-

एवंभूतस्योक्तवृत्तियुक्तप्रभुभेदेनैरस्तमस्तोपाधिप्रत्यगभिन्नपरमानन्दचिद्रू-
पस्य साक्षात्कारपर्यन्तं अवणादीन्यनुष्ठेयानीति प्रतिजानीते । तेषां प्रति-
पादयोऽपीत्यर्थः । (१०४)

तत्र अवणस्य लक्षणमाह । षड्विधेति । लिङ्गम् अर्थं गमयतीति
लिङ्गशब्दस्य व्युत्पत्तेः । द्रष्टात्मैकत्वनिश्चायकैरुपक्रमोपसंहारादिषड्विधलिङ्गैः
सर्वेषां वेदान्तवाक्यानामद्वितीये द्रष्टव्ये तात्पर्यनिश्चयः अवणमित्यर्थः । (१०५)

तानि च लिङ्गानि क्रमेणोपदिशति । उपक्रमेति । तथा चोक्तम्, उप-
क्रमोपसंहारावभ्यासोऽपूर्वता फलम् । अर्थवादीपपत्ती च लिङ्गं तात्पर्य-
निश्चये इति । (१०६)

उपक्रमोपसंहारी तावद्दर्शयति । प्रकरणप्रतिपाद्यश्चेति ।

पादनम्, अभ्यासः । यथा तत्रैवाद्द्वितीयवस्तुनो मध्ये तत्त्व-
मसीति नवकृत्वः प्रतिपादनम् ।

प्रकरणप्रतिपाद्यस्य वस्तुनः प्रमाणात्तरिणाविषयीकरणम्,
अपूर्वत्वम् । यथा तत्रैवाद्द्वितीयवस्तुनो मानान्तराविषयी-
करणम् । (१०७)

फलान् ? प्रकरणप्रतिपाद्यात्मज्ञानस्य तदनुष्ठानस्य वा
तत्र तत्र श्रूयमाणं प्रयोजनम् । यथा तत्रैव आचार्यवान् पुरुषो
वेद, तस्य तावदेव चिरं यावन्न विमोक्षे अथ सम्पत्त्ये इत्यद्दि-
तीयवस्तुज्ञानस्य तत्प्राप्तिप्रयोजनं श्रूयते । (१०८)

तदुदाहृत्य दर्शयति । यथेति । एकमेवाद्वितीयमित्युपक्रमस्य ऐतदात्म्य-
मिदं सर्वमिति प्रतिपादनम् उपक्रमोपसंहारावित्यर्थः ।

अभ्यासस्य लक्षणमाह । पौनःपुन्येति ।

अत्रापि श्रुतिमुदाहरति । यथेत्यादि ।

अपूर्वत्वस्य लक्षणमाह । प्रकरणेति । तत्त्वोपनिषदं पुरुषं पृथ्वासी-
त्यादिश्रुतिभिरुपनिषन्मात्रवेद्यत्वप्रतिपादनात् ब्रह्मणोऽपूर्वत्वमित्यर्थः । अथवा
ब्रह्मज्ञप्रकाशत्वेन अख्यवहारे स्वातिरिक्तप्रमाणानपेक्षत्वात् ब्रह्मणोऽपूर्वत्व-
मित्यर्थः । (१०७)

क्रमप्राप्तस्य फलस्य लक्षणमाह । फलमिति ।

अत्रानुक्तमुदाहरणमाह । आचार्ययानिति । अथवादिषाधनामं
ब्रह्मात्मैकत्वविज्ञानं प्रयोजनं, ब्रह्मज्ञानस्य तत्प्राप्तिः फलं, ब्रह्म वेद
ब्रह्मैव भवति, तरति शोकमात्मविदित्यादिश्रुतेरित्यर्थः । (१०८)

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनम्, अर्थवादः । यथा तत्रैव उत तमादेशमप्राची येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमित्यद्वितीयवस्तुप्रशंसनम् । (१०८)

प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र श्रूयमाणा युक्तिः, उपपत्तिः । यथा तत्र, यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृगमयं विज्ञातं स्यात् वाचारम्भणं विकारो ह्यामधेयं मृत्तिकेत्येव सत्यम् इत्यादावद्वितीयवस्तुसाधने विकारस्य वाचारम्भणमात्रत्वे युक्तिः श्रूयते । (११०)

मननन्तु ? श्रुतस्याद्वितीयवस्तुनो वेदान्तार्थानुगुणयुक्तिभिर्नवरतमनुचिन्तनम् । (१११)

पञ्चमलिङ्गस्यार्थवादस्य लक्षणमाह । प्रशंसनमिति । प्रकरणप्रतिपाद्याद्वितीयब्रह्मस्वरूपस्तावकवाक्यमर्थवाद इत्यर्थः ।

तत्रापि श्रुतिमाह । उत तमादेशमित्यादि । येनाश्रुतं श्रुतं भवतीति । येन सकलप्रपञ्चाधिष्ठानब्रह्मस्वरूपश्रवणेनाश्रुतं प्रपञ्चजातमपि श्रुतं भवति, येन ब्रह्मज्ञानेनाज्ञातं सर्वं जगत् ज्ञातं भवति, येन ब्रह्मसाक्षात्कारेण साक्षात् ज्ञातं भवति ब्रह्मणः सर्वतः संस्तुतोदकस्थानीयत्वादित्यर्थः । (१०८)

अवशिष्टाया उपपत्तेर्लक्षणमाह । युक्तिरिति ।

तामुदाहरति । तत्र यथेति । मृद्विकारेषु घटादिषु विकारनामधेययो-
र्वाचारम्भणमात्रत्वेन यथा मृदेशवशिष्यते नान्यत् तथा चिद्विषयस्य प्रप-
ञ्चस्य गिरिनदसमुद्रात्मकविकारनामधेययोर्वाचारम्भणमात्रत्वात् चिन्मात्रमेवा-
वशिष्यते रज्जुविवर्त्तस्य रज्जुमात्रत्वापेक्षेवदित्यर्थः । (११०)

अवशनिरूपणानन्तरं तदुत्तराङ्गस्य लक्षणमाह । मननमिति ।

विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुसजातीयप्रत्ययर-
वाहः, निदिध्यासनम् । (११२)

समाधिरु ? द्विविधः । सविकल्पको निर्विकल्पक-
श्चेति । (११३)

तत्र सविकल्पको नाम ? ज्ञातज्ञानादिविकल्पलानपे-
क्षयाद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरवस्थानम् ।
तदा मृगमयगजादिभानेऽपि सद्भानवत् हैतभानेऽप्यहैतं वस्तु

बहुविधवस्तुतात्पर्यं पूर्वकं स्रुतस्याद्वितीयवस्तुप्रमाणो वेदान्ताविरोधिनीभिर्युक्ति-
भिर्नैरन्तर्येण व्युत्पन्नमित्यर्थः । (१११)

निदिध्यासनलक्षणमाह । विजातीयेति । विजातीयदेहादिब्रह्म-
लक्षणार्थविषयकप्रत्ययनिराकरणेन सजातीयाद्वितीयवस्तुविषयकप्रत्यय-
प्रवाहीकरणं निदिध्यासनमित्यर्थः । (११२)

व्युत्पन्ननिरोधसंस्कारयोरभिभवप्रादुर्भावे सति चित्तस्यैकाग्रतापरिणामः
समाधिः ।

स च द्विविध इत्याह । सविकल्पक इत्यादि । (११३)

आद्यस्य लक्षणमाह । तत्रेति । तत्र तयोः सविकल्पकनिर्विकल्पकयो-
र्मध्ये सविकल्पकोऽपि द्विविधः । अहं ब्रह्मास्मीति शब्दानुविज्ञतया अद्वि-
तीये वस्तुनि चित्तवृत्तेरवस्थानमित्येकः । द्वितीयस्तु ज्ञातज्ञानश्रेयस्त्रिपुटी-
लयानपेक्षया अहं ब्रह्मास्मीति शब्दानुविज्ञतया अद्वितीये वस्तुनि अवि-
च्छेदेन चित्तवृत्तेरवस्थानमिति ।

ननु भक्तिरेवमपि कथमेव शान्तौ व्याधिरिति न्यायेन उक्तसविकल्पकः
समाधयोः सकलभेदनिराकरणाय प्रवर्तनात् तयोरपि ज्ञातादिभेदविषयक-
त्वज्ञादैतवस्तुमात्रभानं तत्रेत्याशङ्क्योत्तरमाह । तदेति । तदा सविकल्पक-

भासते । तदुक्तमभियुक्तैः, दृशिस्वरूपं गगनोपमं परं सकृद्भि-
भातं त्वजमेकमव्ययम् । अलेपकं सर्वगतं यद्वयं तदेव चाहं

समाध्यतुभवकाले ज्ञात्वादिभेदप्रतीतावपि अद्वैतं वस्तु भासते एव । सुवर्ण-
मयकण्डलादिभावे सुवर्णभानवत् सृण्मयगजादिभावे सृङ्गानववत्, गजा-
दिभानस्य वाचारम्भणमात्रत्वात् ज्ञात्वादिभानस्यापि वाचारम्भणमात्रत्वात्
अद्वैतं वस्तु भासते इत्यर्थः । यदा सर्वं स्थित्वं ब्रह्म, ऐतदात्मनिदं सर्व-
मित्यादिश्रुतिबलात् सर्वमहमिति गिरिनदीसमुद्रात्मकं सर्वं जगत्
ज्ञाभिन्नसंज्ञिदानन्दब्रह्मत्वेनानुभूय तस्य दग्धपटव्यायेन प्रपञ्चभावेऽप्यद्वैतं
संज्ञिदानन्दलक्षणं वस्तु भासते एवेत्यर्थः । तदुक्तं भगवता, वासुदेवः सर्व-
मिति स महात्मा सुदुर्लभ इति ।

मूलकारोऽपि अक्षिप्तये मन्यानन्तरसम्पत्तिं दर्शयति । तदुक्तमिति ।
ओमिति यत् परं ब्रह्म तदेवाहमित्यन्वयः ।

किं तदित्याह । दृशिस्वरूपमिति । दृशिर्दृष्टिस्तस्या रूपं दृष्टृत्वं तद्
वस्तु परमात्मस्वरूपस्य तत् दृशिस्वरूपं चाक्षिस्वरूपमित्यर्थः । तदुक्तं भगवता,
उपद्रष्टातुमुन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तो देहेऽक्षिन्
पुरुषः पर इति । पुनः किंस्वरूपं तत् गगनोपमं गगनं उपमा दृष्टान्तो
यस्य तद्गगनोपमं गगनवद्विज्ञेयस्वरूपमित्यर्थः । तथाच भगवद्वचनं,
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलभ्यते । सर्वत्रावस्थितो देहे तथात्मा
नोपलभ्यते इति । यद्वा गगनोपमं गगनवदभूतस्वरूपमित्यर्थः, आकाश-
शरीरं ब्रह्मेति श्रुतेः । पुनः किंभूतं सकृद्विभातं सकृदेकदैव विभातं
सर्वदैकस्वरूपेण भासमानं न चन्द्रादिप्रकाशवत् दृक्षिणयशीलमित्यर्थः । पुनः
किंभूतमजं जगद्वरहितम् । एकं निरस्तसमस्तोपाधिभेदम् । अक्षरं विनाश-
धर्मराहित्येन कूटस्थस्वरूपमित्यर्थः । तथाच भगवानाह, क्षरः सर्वोऽपि

सततं विमुक्तम् । दृग्निष्ठ शुद्धोऽहमविक्रियात्मको न मेऽस्ति
बन्धो न च मे विमोक्ष इत्यादि । (११४)

निर्विकल्पकस्तु ? ज्ञातृज्ञानादिभेदलयापेक्षयाद्वितीय-
वस्तुनि तदाकाराकारिताया बुद्धिबृत्तेरतितरामेकीभावेनाव-
स्थानम् । तदा तु जलाकाराकारितलवर्णानवभासेन जल

भूतानि कूटस्थोऽक्षर एव्यते इति । अलेपकम् असङ्गत्वादविद्यादिदोषरहित-
मित्यर्थः । असङ्गो ह्ययं पुरुष इति श्रुतेः । सर्वगतं सर्वत्र ब्रह्माण्डादिस्थावरा-
न्नेषु भूतेषु गतं व्याप्तम् । अद्वयं स्वजातीयविजातीयस्वगतभेदरहितत्वेन
द्वितीयरहितम् । सततं विमुक्तमिति सर्वदा कार्यकारणात्मकसर्वोपाधि-
विनिर्मुक्तत्वेन सन्तैकरूपमित्यर्थः । तथाच भागवते, ब्रह्मो मुक्त इति
व्याख्या गुणतो मे न वस्तु इति । तथाच एतादृशं निरतिशयमानन्दं
यत्परं ब्रह्म तद्देशहमिति भावयतो निषेधप्रतियोगित्वेन तत्तदुपाधेर्भावात्
तत्प्रयुक्तभेदभावेऽप्यद्वैतं भासत एवेत्यर्थः । (११५)

निर्विकल्पकसमाधिसंख्यमाह । निर्विकल्पकस्त्विति । अयच्च द्विविधः,
चिरकालाभ्यस्तयदुत्तरसर्विकल्पकसमाध्यनुभवजनितसंस्कारबहुकतायाश्चित्तवृत्ते-
र्ज्ञातादित्विपुटीकयपूर्वकमद्वैते वस्तुन्येकीभावावस्थानात्मकः प्रथमः । एत-
द्विर्विकल्पकसमाध्यभ्यासपाठवेन लुप्तसंस्कारतया ज्ञातादित्विपुटीकयपूर्वक-
मखण्डाकाराकारितायाश्चित्तवृत्तेर्विनापि स्वस्मृतिं केवलचिदानन्दात्मनाव-
स्थानात्मको द्वितीयः ।

तत्र द्वितीयं पञ्चमभिप्रेत्याह । ज्ञातृज्ञानादीति ।

नन्वेवं समाधिमुद्रुप्रयोर्विज्ञेयाभावेन इत्यज्ञानादभेदमाशङ्क्य परिहरति ।
ततश्चेति ।

तत्र शक्तिमाह । उभयत्वेति । समाधिमुद्रुप्रयोरित्यर्थः । तत्सङ्गावेति

मात्रावभासवद्वितीयवस्त्वाकाराकारितचित्तवृत्त्यनवभासेना-
द्वितीयवस्तुमात्रमेवावभासते । ततश्चास्य सुषुप्तेशाभेदशङ्का न
भवति । उभयत्र वृत्त्यभाने समानेऽपि तत्सङ्गावासङ्गावमात्रे-
णानयोर्भेदोपपत्तेः । (११५)

अस्याङ्गानि ? यमनियमासनप्रणायामप्रत्याहारधारणा-
ध्यानसमाधयः । (११६)

तत्राहिंसासत्यास्तेयब्रह्मचर्य्यपरिग्रहाः, यमाः । (११७)

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि, नियमाः ।

करचरणादिसंस्थानविशेषलक्षणानि पञ्चस्वस्तिकादीनि,
आसनानि ।

रेचकपूरककुम्भकलक्षणाः प्राणनिग्रहोपायाः, प्राणा-
यामाः । (११८)

समाधावज्ञायमानवृत्तिसङ्गातात् सुषुप्तौ वृत्त्यभावाच्च तयोर्भेदोपपत्तेरि-
त्यर्थः । (११५)

वृत्तसमाधेः साधनामेवायमाह । अस्याङ्गानीति ।

तानि च साधनानि क्रमेणोद्दिशति । यमेति । यमाद्यष्टाङ्गानि समाधे-
रन्तरङ्गसाधनानीत्यर्थः । (११६)

प्रथमं यमस्य लक्षणमाह । तत्रेत्यादि । तेषु यमाद्यष्टाङ्गेषु मध्ये
अहिंसादयः पञ्च यमा अतुल्येया इत्यर्थः । (११७)

तदनन्तरं नियमानाह । शौचेत्यादि । शौचादयः पञ्च नियमा इत्यर्थः ।

आसनं लक्षयति । करेत्यादि ।

प्राणायामलक्षणमाह । रेचकेत्यादि । इङ्गया पूरयेदाद्युं उच्ये-

इन्द्रियाणां स्वस्वविषयेभ्यः प्रत्याहारः, प्रत्याहारः । (११८)

दृष्टिष्वयानिबन्धम् । यावत् श्वासं समासीनः कुम्भयेत् सुषुम्नया । यदा योगी
पद्माद्यासने उपविश्य योगसम्यक्कृति तदा गुल्फाभ्यां गुल्फमूलं निष्पीड्य
खेचरीमुद्रावाहाभ्यां प्राणधारणया सुषुम्नामार्गेण मूलाधारात् कुण्डलि-
नीमुद्राय स्वाधिवानमपि पूरानाहतविशुद्धाज्ञानिर्वाणायष्टचक्रभेदक्रमेण
सहस्रदलकमलवर्णिकायां विद्यमानपरमात्मना सह संयोज्य तत्रैव
चित्तं निवर्तयदीपवदचलं कृत्वा स्वात्मानन्दरसं प्रवर्तयत्येतत् प्राणायाम-
फलम् । स च द्विविधः, स्वर्गर्भः स्वर्गर्भश्चेति । सुषुम्नया दक्षिणया वायुं
माताङ्गीमनन्यधीः । पूरयेदामया तदहं कुम्भयेत् सुषुम्नया । यावत् श्वासं
जितश्वासी भवेन्मासाप्येतेन्द्रियः इति । प्रणवोच्चारणराहित्येन उत्तरेचक-
प्रकृतकुम्भकक्रमेण प्राणनिरोधोऽगर्भः प्राणायामः । रेचयेत् षोडशमेव
तदहं गुण्येन पूरयेत् । कुम्भयेत् चतुःषष्ट्या प्रणवार्धमनुसरति वचनात्
षोडशसंख्याकं प्रणवं मनसा जपन् दक्षिणया वायुं विरिच्य द्वाविंशत्-
संख्याकं प्रणवं मनसा जपन् तदहं श्वाकारोकारमकारार्जमात्मकसार्द्धं त्रिवलयधार-
कुण्डलिनीरूपं चिदानन्दकन्दं मूलादिमङ्गलरन्ध्रान्तमनुबन्धन् सुषुम्नया
चित्तमपि तदेकप्रवणं कुर्वन् यावत् श्वासं कुम्भयेत् तदुक्तमाचार्यैः, षोडश-
द्विगुणचतुःषष्टिमात्राणि च तानि च क्रमशः । रेचकप्रकृतकुम्भकभेदस्त्रिविधः
प्रमञ्जनायामः इति प्राणायामप्रकारः । (११८)

क्रमप्राप्तं प्रत्याहारं निरूपयति । इन्द्रियाणामित्यादि । श्रोत्रादीना-
मिन्द्रियाणां स्वस्वविषयेभ्यः शब्दादिभ्यः सकाशात् पाप्मानोपरिप्रयुक्तशर-
सङ्घातवत् प्रत्यावर्त्तनं प्रत्याहारः । नन्विन्द्रियाणां स्वस्वविषयेभ्यो निवर्त्तनं
प्रत्याहार इत्युक्तं तच्च सम्भवति, शब्दादिविषयाणां सुखसाधनत्वेन दैव-
विकसुष्यत्यतिरिक्तनिरतिशयानन्दसङ्गावे प्रमाणाभावात् हैरण्यगर्भाद्युक्त-

अद्वितीयवस्तुन्यन्तरिन्द्रियधारणं, धारणा (१२०)

तत्राद्वितीयवस्तुनि विच्छिद्य विच्छिद्य अन्तरिन्द्रियवृत्तिः
प्रवाहः, ध्यानम् । (१२१)

भोगक्षेत्रेषां त्वक्तुमशक्यत्वादिति चेन्न, मूढैः कर्मजडैः प्रयत्नस्यैक्यं
मशक्यत्वेऽपि शुद्धान्तःकरणेन संसाराविद्याकत्वदर्शना विषयदेष्टुर्गतेन
तुल्यीकृतशब्दादिविषयप्रपञ्चेन पुरुषोत्तमेन त्वक्तुं शक्यत्वात्, अन्यथा
संसार एव कोमुप्येत । तस्मात् सन्ध्यासमेकां तपसामतिरिक्तमाहुः । एतमेव
लोकमिच्छन्तः प्रव्रजान्तः प्रव्रजन्ति तत्सर्वं भूषात्वेत्याहुः परित्यज्य आत्मान-
मन्विच्छेत् न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानयुः, ब्रह्म-
चर्यादेव प्रव्रजेत् यदहरेव विरजेत् तदहरेव प्रव्रजेत् वनादा गृहादा ।
सर्वधर्मान् परित्यज्य मासेकं शरणं व्रज । संसारमेव निःसारं दृष्ट्वा सार-
दिदृष्ट्वा प्रव्रजन्यलोलुपाः परं वैराग्यमाश्रिताः । प्रत्यग्विविदिषा-
विहारे वेदाशुचिनादयः । ब्रह्मावाप्तौ श्रुतत्यागभीषसन्तीति श्रुतेर्ब्रह्मादि-
त्यादिश्रुतिस्मृतिभिः । तथा आनन्दो ब्रह्मेति व्यजानात्, एतच्छैवानन्दस्या-
न्यानि भूतानि मात्मानुपकीवन्तीति, एषोऽस्य परम आनन्दः, आत्मैवा-
नन्दः, अद्वेष आत्मा आनन्दो न ह्येतत्, आनन्दादत्रैव खल्विमानि
भूतानीत्यादिश्रुतिभिश्च नित्यात्मसुखस्य प्रतिपादितत्वात् शब्दादिवैषम्यिक-
सुखव्यतिरिक्तनिरतिशयानन्दसद्भावे प्रमाणाभावादित्येतदपि निरस्तं
बोद्धव्यम् । (११६)

सम्प्रति धारणां लक्षयति । अद्वितीयेत्यादि । सर्वेषां बुद्धिसाक्षितया
विद्यमानेऽद्वितीयवस्तुनि चित्तक्षेपणं धारणेत्यर्थः । (१२०)

धारणापाटशभावेन चित्तक्षेप्यभावात् अद्वितीयवस्तुनि विच्छिद्य
विच्छिद्य चित्तवृत्तिप्रवाहीवरणं ध्यानमित्याहुः । तत्वेत्यादि । (१२१)

समाधिस्तु ? उक्तः सविकल्पक एव ।

एवमस्याक्तिनी निर्विकल्पकस्य लयविच्छेपकषायरसास्वाद-
लक्षणाद्यत्वारो विघ्नाः सम्भवन्ति । (१२०)

लयस्तावत् ? अखण्डवस्वनवलम्बनेन चित्तवृत्तेर्निद्रा ।

अखण्डवस्वनवलम्बनेन चित्तवृत्तेरन्यावलम्बनं, विक्षेपः ।

लयविच्छेपाभावेऽपि चित्तवृत्तेरागादिवासनया क्षब्धी-
भावात् अखण्डवस्वनवलम्बनं, कषायः । (१२१)

समाधिरुक्त एव सविकल्पकः कर्तव्य इत्याह । समाधिस्थिति ।

उक्तयमाद्याद्याङ्गसहितनिर्विकल्पकसमाधेर्निर्विघ्नानुष्ठानविधयर्थं विघ्न-
ज्ञानव्यतिरेकेण निराकरणस्य कर्तुमशक्यत्वात् अथ चतुरो विघ्नानु
सन्दर्शयति । एवमित्यादि । (१२२)

तत्कार्यं विघ्नं लक्षयति । लयस्तावदिति । लयो द्विविधाः, शिरसाद्य-
सुप्ताद्याङ्गसहितनिर्विकल्पकसमाध्यासपाठवेनातितप्तसोहतर्काजिज्ञासविन्दु-
वत् तैत्तिरहितदीपकलिकावच्च प्रत्यगभिन्ने परमानन्दे चित्तवृत्तेर्लयः प्रथमः ।
द्वितीयस्तु मूर्च्छावस्थावत् आसक्त्येन चित्तवृत्तेर्बोद्धाशब्दादिविषयग्रहणा-
नादरे सति प्रत्यगात्मस्वरूपानवभासनात् वृत्तेक्षब्धीभावलक्षणनिष्कारूपः ।

तत्तादृशमङ्गीकृत्य द्वितीयस्य विघ्नत्वेन तत्त्वत्वागाय तत्स्वरूपमाह ।
अखण्डवस्वत्वादि ।

द्वितीयं विघ्नमाह । अखण्डत्वादिति । अखण्डवस्तुग्रहणायान्तर्गतता
प्रवृत्तावाचित्तवृत्तेर्निद्रावलम्बनेन लक्षणाद्यत्वारो पुनर्बाधविषयग्रहणाय
प्रवृत्तिर्विच्छेप इत्यर्थः ।

तृतीयं विघ्नमाह । लयेत्यादि । रागादयस्त्रिविधाः बाध्याः आत्मन्तराः
वासनामालम्बयन्ति । बाध्याः पुञ्जादिविषयाः । आत्मन्तराः मनोराज्या-

अखण्डवस्त्वनवलम्बनेनापि चित्तवृत्तेः सविकल्पानन्दास्वा-
दनं, रसास्वादः ? समाधारश्चसमये सविकल्पानन्दास्वादनं वा ।

अनेन विघ्नचतुष्टयेन रहितं चित्तं निर्वातदीपवदचलं
सदखण्डचैतन्यमात्रमवतिष्ठते यदा तदा निर्विकल्पकः समा-

दयः । संस्काररूपावासनामयाः । तत्रानेकजन्माभ्यस्तबाह्याभ्यन्तररागा-
द्यादुभवजनितसंस्कारैः कलुषीकृतं चित्तं कथञ्चित् अवघादिषाधनेनान्तर्मुखं
मपि चैतन्यग्रहणसामर्थ्याभावात् मध्य एव स्तब्धीभवति यथा राजदर्शनाय
स्तब्धहासिगन्तव्यं राजमन्दिरं प्रविष्टस्य कस्यचित् पुरुषस्य द्वारपालनिरोधेन
स्तब्धीभावः तथा परित्यक्तबाह्यविषयस्य अखण्डवस्तुपश्येयं प्रवृत्तस्योद्बुद्ध-
रागादिसंस्कारैस्तब्धीभावादखण्डवस्तुपश्येयं कषाय इत्यर्थः । (१२३)

चतुर्थं विघ्नमाह । अखण्डेति । उक्तसविकल्पकसमाध्यात्मध्ये द्वितीयः
शब्दाननुविद्धस्त्रिपुटीविगिष्टकास्मिन् य आनन्दो बाह्यशब्दादिविषयप्रपञ्च-
भारत्यागमयुक्तो न तु चैतन्यप्रयुक्तः यथा निधिरुहण्याय प्रवृत्तस्य निधि-
परिपाककभूतमेताद्यादृतस्य निधिप्राप्त्यभावेऽपि भूताद्यानिर्गतिवृत्तिमात्रेण
कोऽपि सङ्गानानन्दो भवति तथा सविकल्पकसमाधावखण्डवस्त्वनवलम्बनेन
निश्चानन्दरसास्वादानाभावेऽपि अनिष्टबाह्यप्रपञ्चनिर्गतिजनन्यानन्दं सविकल्प-
ककूपं ब्रह्मानन्दश्चमेव ज्ञादयति तद्रसास्वादनमित्यर्थः ।

अखण्डान्तरमाह । समाधीत्यादि । निर्विकल्पकसमाधारश्चकाले अनु-
भूयमानसविकल्पकानन्दत्यागावहिष्णुतया पुनस्तब्धैवास्वादनं रसास्वाद
इत्यर्थः ।

प्रागुक्तविघ्नचतुष्टयनिवृत्तेः कथमाह । अनेनेत्यादि । अयादिविघ्ना-
भावसहितं चित्तं यदा तदा निर्वातदीपवदचलमखण्डचैतन्यमात्रमवतिष्ठते
तदा निर्विकल्पकः समाधिरित्यर्थः ।

धिरित्युच्यते । तदुक्तं, लये सम्बोधयेत् चित्तं विक्षिप्तं शम-
येत् पुनः । सकषायं विजानीयात् शमप्राप्तं न चालयेत् ।

अथादिविज्ञसङ्गावे तद्विद्वत्प्रकारे च उद्वेगवन्निमित्ताह । तदुक्तं-
नित्यादि । पूर्वोक्तवक्ष्ये लये अत एव तत् तद्विद्वत्पर्यं चित्तं सम्बोधयेत्
चित्तगतजात्यादिपरित्यागेन चित्तसुदुबोधयेत् । अतस्त्वित्युक्तं चित्तं यदा
भवति तदा विषये धैर्याद्यादिना चित्तं समयेत् वहिर्मुखतां परित्यज्यान्त-
र्मुखं कुर्यात् । अक्षरागादिकषायसहितं चित्तं यदा भवेत् तदा विजानी-
यात् इयं रागादिबाधना वाङ्मविषयप्रापिका न त्वस्यखण्डवस्तुप्रापिका अतो
मेयं समीचीनेति विविच्य प्रत्यक् प्रवणवाचनायाः सकाशादियं निजरा-
स्यतस्याज्ज्ञेयमिति जानीयादित्यर्थः । यद्वा मस्यग्वस्तुम्यप्राप्तं चित्तं यदा
भवति तदा तच्चित्तं काषायसहितं जानीयात् । तच्चित्तं यावता काशेन
रागादिबाधनाद्यसहितं भवति तावत् काशं तच्चित्तं स्वेष्ट्यानात् न चालयेत्
न कम्पयेत् बाधनाज्ज्ञानान्तरं चित्तं अत एव प्रत्यक् प्रवणं भवतीत्यर्थः ।
नास्मादयेदिति पूर्वोक्तं सविकल्पकरधं विषयप्रपञ्चभारत्वाजगन्धं नास्मादयेत्
नानुभवेत् ।

तल्लुप्तिसाह । निःसङ्ग इति । यतो निःसङ्गो वैमयिकसुखदुःखा-
दिसङ्गरहितः अतः प्रज्ञया युक्तो भवेत् स्थितप्रज्ञो भवेदित्यर्थः । तदुक्तं
भगवता, प्रज्ञाति यदा कामान् सर्वान् पार्थ । मनोगतान् । आत्मन्ये-
वात्मना लुप्तः स्थितप्रज्ञस्तदोच्यते इति, तस्माच्चयादिविज्ञाभावविशिष्टचित्तस्य
चिन्मात्रतयावस्थानं निर्विकल्पकसमाधिरित्यर्थः ।

तल्लभगवदुक्तसाह । यथेत्यादि । अथ निर्विकल्पकसमाधौ अगुणपदिष्ट-
कार्मेण्यवधारणति किञ्चिद्विचार्यते । पञ्चभूमिकोऽपेतस्य चित्तस्य भूमिका-
त्वपरित्यागेनावशिष्टभूमिका इयं समाधिरुच्यते । काशाच्च भूमिकाः । क्षिप्तं,
भूतं, विक्षिप्तम्, एकाग्रं, विरक्तञ्चेति पञ्च चित्तभूमिकाः । तन्नाशुरवन्मनो-

नास्वादयेद्रसं तत्र निःसङ्गः प्रज्ञया भवेत् इत्यादि । यथा
दीपो निर्वातस्यो नेकते इत्यादि च । (१२४)

कथास्मद्देहवासनासु वर्त्तमानं चित्तमिति चिन्तयन्त्युच्यते । निद्रातन्द्रादिपक्षां चित्तं
भूदिति चिन्तयन्त्युच्यते । आदाचित्कध्यानयुक्तां दहिर्नवनवीजमपि चित्तचित्ता-
दिष्विदृतया विचिन्तयन् चित्तमुच्यते । तत्र चित्तप्रसङ्गोः समाधिपक्षे
नास्तीति । विचिन्ते तु चेत्तच्च विक्षेपान्तर्गततया दहनान्तर्गतवीजवञ्चित्तस्य
सद्य एव विनाशात् तदापि न समाधिः । एकाग्रतां पतञ्जलिः कृतवति,
यामोदितौ तद्व्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः इति । अस्याधेः
चान्तोऽतीतः अदितो वर्त्तमानः प्रत्ययचित्तवृत्तिः कृतीतप्रत्ययो यं पदार्थं
परिच्छिन्नाति अदितोऽपि तमेव चेद्दृष्टव्यीयात् तदा तावभौ तद्व्यप्रत्ययौ
भवतः तादृश एव चित्तस्य परिणाम एकाग्रतायुच्यते । एकाग्रताभिद्वि-
चक्षणं समाधिं कृतवति, सर्वार्थतैकाग्रतयोः अयोदयो चित्तस्य परिणामः
समाधिरिति । रजोगुणेन चाख्यमानं चित्तं क्रमेण सर्वानर्थान् परि-
च्छिन्नाति तत्र रजोगुणनिरोधाय क्रियमाणेन प्रत्यक्षविशेषेण दिने दिने
योगिनः सर्वार्थता लीयते एकाग्रता चोदेति तादृशचित्तस्य परिणामः
समाधिरित्यर्थः । तत्र समाधेरष्टाङ्गेन यमनियमासनप्राणायामप्रत्याहारः
पञ्च बहिरङ्गानि हिंसादिभ्यो निषिद्धेभ्यो योगिनं कर्मभ्यो यमयन्ति निष-
र्त्तयन्तीत्यहिंसादयो यमाः । जगत्तेतोः काव्यधर्मान् निवर्त्य मोक्षहेतौ
व्यासधर्मे नियमयन्ति प्रेरयन्तीति शौचादयो नियमाः । यमनियमयो-
रनुष्ठानवेक्षणपथं कथ्यते, यमान् सेवेत सततं न निवर्त्तं नियमान् बुधः ।
यमान् पतन्तज्जवांथो नियमान् केवचान् भजति । बुद्ध्या यमनियमौ
समीक्ष्य यमवच्छेदेन प्रवर्त्तेतु बुद्धिमनुसन्धीत । आसनप्राणायामप्रत्या-
हारः व्याख्याताः । ध्यानधारणसमाधिलयं मनोविषयत्वात् सम्प्रज्ञात-
समाधेरन्तरङ्गं समादिकन्तु बहिरङ्गं, तथा च केनापि पुण्येनान्तरङ्गे

अथ जीवन्मुक्तलक्षणमुच्यते । (१२५)

जीवन्मुक्तो नाम स्वस्वरूपाखण्डशुद्धब्रह्मज्ञानेन तदज्ञान-
बाधनद्वारा स्वस्वरूपाखण्डे ब्रह्मणि साक्षात्कर्तुं सति अज्ञान-

प्रथमं कथ्ये सति वहिरङ्गलाभाय नातिप्रयासः कर्तव्यः । यद्यपि पतञ्ज-
लिना भौतिकभूततन्मात्रेन्द्रियाङ्गकारविषयाः स्वप्नज्ञातसमाधयो बहुधा
प्रपञ्चिताः तथापि तेषामन्तर्ज्ञानाकाशगमनाद्विचित्रिहेतुतया सक्तिसमाधि-
विरोधत्वात् नास्माभिस्तत्वादरः क्रियते । तथा चोक्तं वशिष्ठेन, श्रीराम
उवाच, जीवन्मुक्तशरीराणां कथमात्मविदां वर ! शक्तयो नेह दृश्यन्ते
आकाशगमनादयः । वशिष्ठ उवाच, अनात्मविदसुतोऽपि सिद्धिजालानि
वाञ्छति । इव्यमन्त्रक्रियाकाण्डयुक्तप्राप्नोत्येव राक्षस ! नात्मज्ञैव विषय
आत्मज्ञो ह्यात्मनात्मदक् । आत्मनात्मनि सन्तुष्टो नाविद्यामनुधावति । ये
केचन जगज्ज्ञावासानविद्यामयान् विदुः । कथं तेषु किञ्चात्मज्ञस्यक्ताविद्यो
निमज्जति । इव्यमन्त्रक्रियाकाण्डयुक्तयः साधुसिद्धिदाः । परमात्मपदप्राप्तौ
नोपकुर्वन्ति काचनेति । आत्मविषयस्तु स्वप्नज्ञातसमाधिर्वाचनाक्षयस्य निरोध-
समाधेय हेतुः तस्मात्तत्वादरः कृतः । अथ पञ्चमभूमिकारूपः चित्तस्य
निरोधलक्षणः समाधिर्निर्द्वयते । तच्च समाधिं स्मरन्वति, व्युत्थाननिरोध-
संस्कारयोरभिभवप्रादुर्भावौ निरोधलक्षणचित्तान्वयो निरोधः परिणाम
इति । व्युत्थानसंस्काराः समाधिरोधिनः, ते च निरोधहेतुना योगिप्रवर्त्तनेन
प्रतिदिनं प्रतिक्षणञ्चाभिभूयन्ते तद्विरोधिनश्च संस्काराः प्रादुर्भवन्ति । तथा
सति निरोधे एकैकस्मिन् क्षणे चित्तमनुगच्छति सोऽयमीदृशचित्तस्य परि-
णामो भवति यदा तदा असंस्पृष्टज्ञातसमाधिर्दृश्यते इत्यर्थः । (१२७)

एतत् समाधिद्वयं जीवन्मुक्त्यैव भवति नान्यत्वेति मनसि निश्चाय प्रथमं
जीवन्मुक्त्यलक्षणं प्रतिपादयितुं प्रतिजानीते । अथेत्यादि । (१२५)

तस्य लक्षणमाह । जीवन्मुक्तो नामेत्यादिना ब्रह्मणि नित्य इत्यन्तेन ।

तत्कार्यमसहितकर्मसंशयविपर्ययादीनामपि बाधितत्वादखिल-
बन्धरहितो ब्रह्मनिष्ठः । भिद्यते हृदयग्रान्ध्याच्छ्रुयन्ते सर्वसं-
शयाः । जीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे इत्यादि-
श्रुतेः । (१२१)

अथानु व्युत्थानसमये मांसशीणितमूत्रपुरीषादिभाजनेन
शरीरेण, आन्ध्रमान्द्यापटुत्वादिभाजनेनेन्द्रियग्रामेण, अश-
नाया पिपासाशोकमोहादिभाजनेनान्तःकरणेन च तत्तत्पूर्व-

अन्ध्राखिलबन्धरहितो ब्रह्मनिष्ठो जीवन्मुक्त इति तस्य लक्षणम् । जीवतः
पुरुषस्य हि कर्तृत्वभोक्तृत्वसुखदुःखसङ्गणोऽखिणो यच्चित्तपमः स कोऽसङ्कल्प-
त्वादु बन्धो भवति तेन रहितः परित्यक्तबन्धनः, ब्रह्मणि निष्ठा तदेकपरता
यस्य स ब्रह्मनिष्ठः जीवन्मुक्त इत्यर्थः ।

सकलबन्धराहित्ये हेतुमाह । असङ्कल्पेति । गुरुश्रुतिस्मादुभयैर्ब्रह्मा-
त्मैकत्वविज्ञानेन मूलाज्ञानतत्कार्यमसहितकर्मादीनामपि बाधितत्वात् सर्वबन्ध-
राहित्यसुपपद्यते इत्यर्थः ।

तत्र च श्रुतिमाह । भिद्यत इत्यादि । (१२६)

अन्धेतादृशजीवन्मुक्तस्य देहेन्द्रियादिभानमसि न नेत्याशङ्क्य दग्धपट-
व्यादेन इन्द्रजालनिर्मितसौधससुहादिवच्च बाधितादुक्त्या मिथ्यात्वेन भाने-
ऽपि परमार्थतया भानं नेत्याह । अयमित्यादिना न पश्यतीत्यन्तेन ।

अकिञ्चये श्रुतिमाह । सखलुरित्यादि ।

आचार्यवचनं प्रमाणयति उक्तञ्चेत्यादि । इह जगति स एवात्मवित्
नान्य इति मे निश्चय इत्यन्वयः ।

स क इत्यपेक्षायामाह । य इति । यः कोऽपि महापुरुषो ब्रह्मात्मैकत्व-
संज्ञाकारेण निरुद्धसमस्तभेदबुद्धिः सुषुप्तप्रवृत्त्यां यथा हैतं न पश्यति

पूर्ववासनया क्रियमाणानि कर्माणि भुज्यमानानि ज्ञानावि-
रुहान्धारम्भफलानि च पश्यन्नपि बाधितत्वात् परमार्थतो न
पश्यति । यथा इदमिन्द्रजालमिति ज्ञानवान् तदिन्द्रजालं
पश्यन्नपि परमार्थमिदमिति न पश्यति । सचक्षुरचक्षुरिव
सकर्णोऽकर्ण इव समना अमना इव सप्राणोऽप्राण इव इत्यादि-
श्रुतेः । उक्तञ्च, सुषुप्तवज्जायति यो न पश्यति इयञ्च पश्यन्नपि
चादयत्वतः । तथापि कुर्वन्नपि निष्क्रियश्च यः स आत्मविज्ञान्य
इतीह निश्चयः इति । (१२७)

अस्य ज्ञानात् पूर्वं विद्यमानानामेवाहारविहारानीनां
अनुवृत्तिवच्छुभवासनानामेवानुवृत्तिर्भवति, शुभाशुभयोरीदा-
सीन्यं वा । तदुक्तं, बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि । शुनां

तथाश्रद्धादिदास्यं न आपदवस्थायासपि द्वैतं न पश्यति तदुदङ्घ्रा त्रह्म-
व्यतिरिक्तजडपदार्थाभावात्, च यथोक्तः । किञ्च, कदाचित् व्युत्थानदया-
यामाविद्याकसंस्कारशेषवशात् भिन्नाटनादिव्यवहारेण द्वयं पश्यन्नपि सपाध्य-
भ्याससामर्थ्यवशादद्वयत्वेन पश्यति, च च यथोक्तः । यस्य लोकसंपदार्थं
नित्यादिकर्माणि कुर्वन्नपि आत्मनि कर्तृत्वाभावनिरूपेण निष्क्रियः कर्म-
रहितो भवति कर्मफलेन न लिप्यते च जीवन्मुक्तो नाम संशयः कर्त्तव्य
इत्यर्थः । (१२७)

तन्मूल जीवन्मुक्तस्य योगीश्वरस्य मम पुण्यपापशेषो नास्तीत्यभिमान-
वशात् यथेष्टाचरणमाशङ्क्य परिहरति । अथोत्पादि । अथ पूर्वोक्तजीव-
न्मुक्तस्य ज्ञानात् प्रागेव शान्त्यादिगुणैरशुभवासनाया निवारितत्वात् संसार-
दशायासप्रवृत्तेनाहारादिप्रवृत्तिवत् तत्त्वज्ञानोत्तरमपि शुभानामेव वास-
नानामनुवृत्तिर्भवति नाशुभानामित्यर्थः ।

तत्त्वदृशाच्चैव को भेदोऽशुचिभक्षणे । ब्रह्मवित्त्वन्तथा मुक्ता
स आत्मज्ञो न चेतरे इति । (१२८)

तदानीममानित्वादीनि ज्ञानसाधनान्यद्वैष्टृत्वादयः सदगु-
णास्त्रासङ्कारवदनुवर्तन्ते । तदुक्तम्, उत्पन्नात्मावबोधस्य ह्यद्वै-

ननु शुभवासनानामनुवृत्तेरपि प्रयोजनाभावात् किं तदनुवृत्त्या इत्यत
आह । शुभेत्यादि । अस्माज्जीवन्मुक्तस्य यथेष्टाचरणप्रसङ्गो नास्तीति भावः ।

अस्मिन्नर्थे अन्यान्तरं संवादयति । तदुक्तमित्यादि ।

जीवन्मुक्तस्य ब्रह्मज्ञानित्वाभिमानो नास्तीत्यापि सम्प्रतिमाह ।
ब्रह्मविषयमित्यादि । (१२८)

ननु विदुषां यथेष्टाचरणप्रसङ्गो नास्तीत्युक्तं तदनुपपन्नं, न साहचर्येण
न पितृवधेन, यस्य नाहंकृतो भावो बुद्धिर्यस्य न क्षियते । इत्यापि च इमान्
लोकान् न हन्ति न निवध्यत इति, ह्ययमेधश्चतसृस्त्राण्यथ कुरुते ब्रह्मघात-
वशाच्चीति, परमार्थवित् न पुण्यैर्न च पापैर्क्षियते मनुजः, अद्वैतधसृ-
क्षाणि ब्रह्महत्याशतानि च । कुर्वन्नापि न क्षियते यद्येकत्वं प्रपश्यति ।
समवादादभयं प्राप्तेऽदर्थं यतते च यः । स पुनः सभयं गन्तुं स्वतन्त्रवेद्य
हीच्छति । आरब्धकर्मणामात्मात् मुधानासन्न्ययाम्यथा । वर्तनं तेन
आस्त्यर्थं विभ्रान्त्यं न पण्डितैरित्यादिश्रुतिसिद्धत्वमभियुक्तवाक्यैर्विदुषां यथेष्टा-
चरणत्वाङ्गीकारादिति चेत्, सत्यं, तेषां वचनानां विद्वत्श्रुतिपरत्वेन
तत्कृतं क्षमित्यत्र तात्पर्याभावात् । तदुक्तमाचार्यैः, अधर्माज्जायतेऽज्ञानं
यथेष्टाचरणं ततः । धर्मकार्ये कथं तत् स्यात् यत्र धर्मो विनश्यतीति ।
नन्वेवमज्ञानित्वमदात्मित्वमहिंसा क्षान्तिराजैवमित्यादिस्त्वमुक्तसाधनस्य अद्वैता
सर्वभूतानामित्यादिवचनैः प्रतिपाद्यमानाद्वैष्टृत्वादिगुणसमूहस्य च विदुषा
सम्पाद्यमानत्ववशात् तेन सह विरोधमायक्षामानित्यादिसम्पादनस्य च

ष्टृत्वादयो गुणाः । अयत्नतो भवन्त्वस्य न तु साधनरूपिणः
इति । (१२८)

किं बहुना अयं देहयात्रामात्रार्थमिच्छानिष्ठापरेच्छाप्ता-
पितानि सुखदुःखलक्षणान्यारब्धफलान्यनुभववन्तः करणाभा-

विविदिषासक्यासविषयत्वात् विदुषान्तु लक्षणत्वेनाद्यकारवदनुवर्तमानात् न
विरोध इत्याह । तदानीमित्यादि । जीवन्मुक्तावस्थायामित्यर्थः ।

अस्मिन्नर्थे वार्तिकसम्प्रतिभाह । तदुक्तमित्यादि । अस्य विद्वत्सक्या-
सिनो जीवन्मुक्त्यादेष्टृत्वादयो गुणाः अप्रयत्नेन ज्ञात एव भवन्ति, न तु
साधनरूपिणः तं प्रति ते साधनरूपाः न भवन्ति ।

तत्र हेतुमाह । उत्पद्येति । यत उत्पन्न आत्मावबोधो ब्रह्मात्मैकत्व-
मिदमरूपः अतस्तस्य ते गुणाः लक्षणत्वेनैव भवन्तीत्यन्वयः । (१२८)

अयता प्रवन्नेन प्रतिपादितेऽस्मिन् वेदान्तसाराख्ये ग्रन्थे श्रीमत्परम-
गुरुपरमहंसपरिव्राजकाचार्यसदानन्दयोगीन्द्रेण महागुरुपेण अथ वेदान्ती
नामेल्यारभ्य साधनचतुष्टयसम्पन्नस्य प्रमातृरधिकारिणो मूलाज्ञान-
निवृत्तिपरमानन्दप्राप्तिविज्ञेये प्रतीयमानाविद्यकसकलप्रपञ्चजातस्य ब्रह्मण्य-
ध्यारोपापवाद्पुरःसरं सविस्तरं निम्नपञ्चत्वं प्रतिपाद्य तत्साधनस्य श्रवणादिकं
समपञ्चमभिधाय तस्यैवाधिकारिणस्तत्त्वमस्यादिश्रवणानन्तरं ब्रह्मात्मैकत्व-
साक्षात्कारेण निरस्तसमस्तभेदबुद्धेर्जीवन्मुक्तत्वं प्रदर्शितम् एतावतैव कार्य-
सिद्धिः किं बहुलेश्वनेनेति मनसि निधाय सम्प्रति अस्मैव जीवन्मुक्तस्य
अप्रकाशात्मानन्दाद्युभयैकनिष्ठस्य भेदप्रतीत्यभावेऽपि अविद्याशेषवशात् प्रारब्धं
कर्म भुङ्क्षानो भिष्ठाटनादिदेहयात्रामात्रक्रियाविशिष्टो ब्रह्मीभूत एवावतिष्ठते
इत्युपसंहरति । किं बहुनेत्यादिना । प्रारब्धं त्रिविधं कोष्ठाकृतं भिष्ठा-
टनादि, सनाध्यवस्थायां शिष्यादिभिर्दीयमानमज्ञादिकं वरेष्ठाकृतं, सना-

सादीनामवभासकः सन् तदवसाने प्रत्यगानन्दपरब्रह्मणि प्राप्ते
लीने सति अज्ञानतत्कार्यसंस्काराणामपि विनाशात् परमकैव

ध्यवस्वायां श्रुत्यानदशायां वा आकाशफलपातवत् अकस्मात् जायमानं
यात्राप्यपतनकष्टकवेधादिकमनिष्कातम् । अथायं जीवन्मुक्तः प्रोक्तत्वविध-
प्रारब्धप्रापितं सुखदुःखमनुभवन् बुद्ध्यादिसाक्षितया सर्ववभासकः सन्
भोगेनारब्धकर्मेण्ये सति प्रत्यगभिन्नपरमात्मनि प्राणादिकयानन्तरं प्रगष्टा-
वित्यक्तसंसारः कृतकत्वः सन् गलितसक्तबभेदप्रतिभासो ब्रह्मैवावतिष्ठते इति
सक्तबभेदरहस्यतात्पर्यमित्यर्थः । अयं जीवन्मुक्तो बुद्ध्याद्युपाधिविचये
सति षट्पाद्युपाधिविनिर्मुक्ताकाशवन्मुक्त इत्युपचारव्यवहारभाग् भवति ब्रह्म-
ह्यापि अवास्तवत्वात् । तदुक्तमाचार्यैः, न निरोधो न चोत्पत्तिर्न बद्धो न
च साधकः । न सुसुप्तुर्न वा सुप्त इत्येवा परमार्थता इति । अस्य जीव-
न्मुक्तोपाधिविगमसमये प्राणाख्यविक्रमशरीरस्य अतितप्तबोहृषिप्रमीर-
विन्दुवत् प्रत्यगभिन्नपरमानन्दलीनत्वात् स्थूलशरीरं नोत्तिष्ठतीति ।

तत्र श्रुतिमाह । न तच्छ्रोत्रादि ।

अयं जीवन्मुक्तो जीवन्नेव दृश्यमानात् रागद्वेषादिवन्धनात् विशेषेण
सुप्तः सन् वर्त्तमानदेहपाते सति भविदेहवन्त्वात् विशेषेण सुव्यते इत्यत्रापि
श्रुतिमाह । विमुक्तश्चेति । बृहदारण्यकेऽपि, यदा सर्वं प्रसृज्यन्ते कामा
येऽथ हृदि स्थिताः । अथ मर्त्यो मृतो भवत्यत्र ब्रह्म समस्तुते इति । वाणि-
केऽपि, जीवन्मुक्तपदं त्यक्त्वा अदेहे कायसात्कते । भवत्यदेहसुप्तत्वं एवमः
आन्तर्निवेति । अथङ्गो ह्ययं पुरुषः, आकाशवत् सर्वगतश्च नित्यः, अस्मा-
द्विरं शुद्धमयापबिम्बमित्यादिश्रुत्या प्रत्यंगात्मनो नित्यत्वरूपत्वान्नष्टस्यत्व-
न्यथात्वं अत्यन्ताप्रविकृतिबंधस्कारचतुर्विधक्रियाफलविकल्पव्यत्येन विद्यया
नित्यनिष्ठताविद्यानिष्ठचित्तमालेख प्राप्त एवात्मा पुनः प्राप्त इत्युपपन्नते ।

समानन्दैकरसमखिलभेदप्रतिभासरहितमखण्डं ब्रह्मावतिष्ठते,

अधिवानस्य गमनाभावे अध्येक्ष्य लोकांतरगमनायोगात् न साकोक्यादि-
सुक्तिवन्धः ।

ननु अप्राप्तस्य क्रियासाध्यस्य वस्तुनो विद्यमानानर्थनिवृत्तेषु पुरुषार्थत्वं
दृष्टम् अत्र तदभावात् कथं पुरुषार्थत्वमिति चेत् न अत्रयोरेव पुरुषार्थत्वमिति
नियमाभावात्, अस्यायायमारोपितरक्षसो विघ्नतकण्ठगतचापीवरस्य
ध्वान्तपुरुषस्याप्तवाक्येन तयोर्निवृत्त्याप्तोरेपि पुरुषार्थत्वदृष्टेः । अथ संघट्टः ।
आत्माज्ञानमलं निरक्षयमलं प्राप्तञ्च तत्त्वं परं कण्ठस्याभरणादिवदुभय-
वशात्साक्षादपिशाची यथा । आप्तोक्तप्राप्तिनिवृत्तिवत् श्रुतिश्रोताक्यात्
युरोरुत्थिताङ्गुस्तध्वान्तनिराशतः परसुखं प्राप्तं तयोरुच्यते इति ।

न च सत्त्वानामपि वशिष्ठभीष्मप्रभृतीनाम् अपरोक्षज्ञानिनां पुनर्देहान्तर-
श्रवणात् केवलं ज्ञानोत्पत्तिवृत्तये एवाक्षयज्ञानानामस्याकं सुक्तिर्भवतीति कथं
विश्वविषयः, अतो ज्ञानव्यतिरिक्तमपि उपायान्तरं किञ्चित् कर्तव्यमिति वाच्यं
शास्त्रप्रामाण्यादेव तदुपपत्तेः । ब्रह्म वेद ब्रह्मैव भवति, तरति शोकमात्म-
विदित्वादिश्रुतिभिर्ज्ञानोत्पत्तिवृत्तयेव सुक्तिप्रतिपादनात् । तदुक्तं श्रेष्ठे,
तीर्थे क्षपणसदृशे वा नष्टवृत्तिरपि परित्यजन् देहम् । ज्ञानसमकाये सुक्तः
कैवल्यं याति इत्युक्तं इति । वशिष्ठादीनाम्वाधिकारिकपुरुषत्वेन यावदधि-
कारं प्रारब्धभोगप्रयुक्तशेषादिना स्वीकृतावान्तरदेहपातेऽपि तद्देहभावि-
भोगस्य निवारयितुमशक्यत्वात् प्रारब्धस्य विना भोगेन ज्ञयानुपपत्तेः ।
यावदधिकारमवस्थितिराधिकारिकाद्यामिति भगवद्ब्राह्मेर्विशेषितत्वात् । अक्ष-
दादीनाञ्च प्रारब्धकर्माणोऽनेकदेहारम्भकत्वसम्भवेऽपि चरमदेहे विनापरोक्ष-
ज्ञानोत्पत्तेरसम्भवात् वासदेवे तथा दृष्टत्वात्, अन्यथा गर्भस्थस्य श्रवणाद्यभावेन
ज्ञानोत्पत्त्यनुपपत्तेः । ननु ज्ञानिनामपि अप्राप्तस्यायं देहान्तरस्वीकारवत्
सत्त्वानामपि पुनर्देहान्तरस्वीकारः किं न स्यादिति चेन्न, कण्ठे क्षमं

न तस्य प्राणा उत्क्रामन्त्यत्रैव समवलीयन्ते विमुक्तश्च विमुच्यते
इत्येवमादिश्रुतेः इति ।

इति परमहंसपरिव्राजकाचार्यश्रीसदानन्दयोगीन्द्रविरचितं
वेदान्तसारप्रकरणं समाप्तम् ।

समाविशदित्वादिवाक्येषु कण्ठास्त्रिगंसनाभावश्रवणात्, देहान्तरप्राप्तेस्तु तद-
न्तरप्रतिपत्तावित्यत्र देहास्त्रिगंसनश्रवणात् वैमर्ष्यम् । तदुक्तं स्कान्दे, ब्रह्मन्
देहे हृदं ज्ञानमपरोक्षं विजायते । तद्देहपातपर्यन्तमेव संसारदर्शनम् ।
पुरापि नास्ति संसारदर्शनं परमार्थतः । कथं तद्दर्शनं देहविनाशादुद्ध-
ृत्यते । तस्माद् ब्रह्मात्मविज्ञानं हृदं परमविग्रहे । जायते सुक्तिदं ज्ञान-
प्रसादादेव सच्यते इति । तस्मात् सुवृक्तं विमुक्तश्च विमुच्यते इति ।

नित्यशुद्धपरिपूर्णमद्वयं सन्निदात्मकमखण्डप्रसरम् । सर्वदा सुखममो-
घतत्कृतैर्देर्जितं सदसदस्मि तत्परम् ।

गोवर्द्धनप्रेरणया विमुक्ते स्ते पवित्रे नरसिंहयोगी । वेदान्तसारस्य
चकार टीकां सुबोधिनीं विप्रपतेः पुरस्तात् ।

जाते पञ्चशताधिके दशशते संवत्सराणां पुनः संजाते शतवत्सरे प्रभुवरः
श्रीशालिवाहे शके । प्राप्ते दुसुखवत्सरे शुभशुचौ मासेऽतुमत्यान्तिथौ प्राप्ते
भागवतवासरे नरहरिटीकाशुकारोज्ज्वलाम् ।

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीमद्वक्तृशानन्दपूज्यपादशिष्यश्रीनरसिंह-
सरस्वतीकृता वेदान्तसारटीका सुबोधिनीत्याम् समाप्ता ।

वेदान्तसार ।



परमहंसपरिव्राजकाचार्य-
श्रीसदानन्दयोगीन्द्रने प्रणीत है ।



प्रणिडिता रमावाइने संस्कृत
और अनुवादित है ।



श्रीहीरालालढोलने प्रकाशित है ।



कलकत्ता

१२७ न० मसजिदु वाङ्मोहिट्ट वेदान्तयन्त्रमें

श्रीनीलाम्बरविद्यारत्नने छापी ।



१९८८ साल ।

वेदान्तसार ।



परिच्छेदशून्य, नित्यज्ञान, आनन्दस्वरूप, वाक्य और मनके अगोचर और जगत्के आधारस्वरूप परमात्माको दृष्ट-सिद्धिके लिये आश्रय करता हूँ ।

नामसे अद्वयानन्द जिनमें' हैतज्ञानका अभाव था इस वास्ते जो यथार्थ अद्वयानन्द, उन गुरुजीकी उपासना करके यथामति वेदान्तसारकी रचना करता हूँ ।

स्वतःसिद्ध प्रमाण उपनिषत् और उसके सहायकारक शारीरसूत्र वगैरह (अध्यात्मविचारपूर्णग्रन्थ) वेदान्त नामसे कहे जाते हैं ।

यह ग्रन्थ वेदान्तप्रकरणही है, अर्थात् वेदान्तप्रतिपादित विषयही इसमें प्रतिपादन किया जाता है वेदान्तके अनुबन्ध चतुष्टयमें इसके भी अनुबन्ध सिद्ध हैं इस लिये इसमें पृथक् अनुबन्धोंकी आलोचना करनेका प्रयोजन नहीं है ।

अधिकारी, विषय, सम्बन्ध, और प्रयोजन ये चार वेदान्त में अनुबन्ध कहे जाते हैं ।

यथोक्तक्रमसे वेद, वेदाङ्ग इत्यादिका अध्ययन करके वेदार्थज्ञानी इहजन्म अथवा परजन्ममें काम्यकर्म और निषिद्ध कर्मोंका परित्याग करके नित्य नैमित्तिक प्रायश्चित्त, उपासना कार्यके अनुष्ठान करनेके कारण सब पाप निर्गत हो जानेसे जिसका अन्तःकरण निर्मल हुआ है और जो साधन चतुष्टय सम्पन्न है वह जीव अधिकारी कहा जाता है।

स्वर्गादि सुख प्राप्ति होनेके लिये ज्योतिष्टोम प्रभृति यज्ञादि कर्मोंको काम्यकर्म कहते हैं।

नरकादि दुःखभोगोंके कारण ब्रह्महत्या प्रभृति कर्मोंको निषिद्ध कर्म कहते हैं।

जिन सन्ध्योपासनादि कर्मोंके नहीं करनेसे पाप होता है उनको नित्यकर्म कहते हैं।

पुत्रजन्म प्रभृति (विशेष समयोंमें) जातेष्टि प्रभृति यज्ञानुष्ठानोंको नैमित्तिक कर्म कहते हैं।

केवल पापक्षय होनेके कारण चान्द्रायणादिको प्रायश्चित्त कर्म कहते हैं।

चित्तके एकाग्रतासाधक ग्राण्डित्यविद्या प्रभृति सगुण-ब्रह्मविषयक मानसव्यापार (ध्यानधारणादिक) उपासना कहे जाते हैं।

इनमें नित्य, नैमित्तिक, और प्रायश्चित्त इनका मुख्य प्रयोजन चित्तकी शुद्धि है और उपासनाका मुख्य प्रयोजन चित्तकी एकाग्रता करना है।

इसमें वेदका प्रमाण जैसा “वेदाध्ययन” यज्ञ, दान, तपस्वा और अन्नशनादि व्रतोंकी करके ब्राह्मण इस आत्माको जानने चाहते हैं ।

नित्य, नैमित्तिक, और उपासना कर्मोंका प्राशुषष्टिक फल पिण्डलोक सत्यलोककादि प्राप्ति यह है इसका श्रुतिका प्रमाण है जैसा “कर्मसे पिण्डलोक, और उपासनासे देवलोक प्राप्त होता है ।”

नित्या नित्य वस्तुविवेक, ऐहिक पारत्रिक फलभोगमें विरक्ति, शमदमादि साधनसम्पत्ति और सुसुचुत्व ये चार साधनचतुष्टय हैं ।

ब्रह्मही एक नित्य, और सब अनित्य इस प्रकार विवेचनको नित्यानित्य वस्तुविवेक कहते हैं ।

जिस तरह इह लोकमें माण्यचन्दनादि सब कर्मजनित भोग अनित्य हैं उसी प्रकार परलोकमें स्वर्गादि विषयभोगभी कर्मजन्य होनेके कारण अनित्य हैं इस लिये इन सबोंसे निवृत्तिको ऐहिक पारत्रिक फलभोग विराग कहते हैं ।

शान्ति, इन्द्रियनिग्रह, उपरति, क्षमा, समाधान और अथा ये शमदमादि साधन हैं ।

ईश्वरसम्बन्धि अवण मनन और निदिध्यासनके व्यतिरिक्त और सब विषयोंसे अन्तरिन्द्रियोंका निग्रह रखना शम है ।

ईश्वरसम्बन्धि कार्योंके व्यतिरिक्त इतर विषयोंमें बाह्येन्द्रियोंका निग्रह करना दम है ।

ईश्वरसम्बन्धि कार्यों के व्यतिरिक्त इतर विषयों से निवर्त्तित इन्द्रियों का इतर सब विषयव्यापारमें विराम अथवा विधिपूर्वक विहित कर्मका परित्याग उपरति है ।

शीत, उष्ण इत्यादिको सहन करना तितिक्षा है ।

ईश्वरसम्बन्धि श्रवणादि अथवा तत्सदृश और कोई विषयमें निग्रह किये हुए मनकी एकाग्रता समाधान है ।

गुरुवाक्यमें और वेदान्तवचनमें विश्वास श्रद्धा है ।

मोक्षकी इच्छा मुमुक्षुत्व है ।

इस प्रकारका जीव अधिकारी होता है । “शान्ती दान्त” इत्यादि श्रुतिवाक्यसे यह प्रमाण है । औरभी कहा है कि शान्तचित्त इन्द्रियदमनकर्त्ता दोषरहित आश्रय, गुणवान्, सर्वदा अनुगत और मुमुक्षु, ऐसे मनुष्यको ये सब उपदेश करना ।

जीवचैतन्य और ब्रह्मचैतन्यका ऐकरूप शुद्धचैतन्यप्रमेय, उसमें ही सब वेदान्तोंका तात्पर्य विषय है ।

जीव और ब्रह्मके ऐकरूप प्रमेयके साथ तत्प्रतिपादक उपनिषत् प्रमाणका बोध्यबोधक भाव सम्बन्ध है ।

ऐक्यप्रमेयविषयक अज्ञाननिवृत्ति और उसकी फलस्वरूप आनन्दप्राप्ति प्रयोजन है । इसमें श्रुतिप्रमाण जैसा “आत्म-ज्ञानी शोकसे उत्तीर्ण होता है, जो ब्रह्मको जानता है वह ब्रह्मही होता है ।”

जिसका मस्तक जलता है वह जैसा शीतल जलके पास

जाता है उस तरह जनन मरणरूपी संसाराम्निसे जलता हुआ मनुष्य समित् आदिक उपहार लेकर ब्रह्मनिष्ठ गुरुके पास जाकर उसकी सेवा करे। “ब्रह्मज्ञानके लिये समित् ग्रहणपूर्वक शिष्य श्रोत्रिय और ब्रह्मनिष्ठ ऐसे गुरुके पास जावे” ऐसा श्रुति कहती है। वह गुरु परम कृपापूर्वक अध्यारोप और अपवाद न्यायसे शिष्यको उपदेश करते हैं। इसमें श्रुतिप्रमाण है जैसा—“बह विद्वान् गुरु, जिस विद्याके द्वारा नित्य सत्य पूर्ण ब्रह्म जाना जाता है वही यथार्थ ब्रह्म-विद्या उक्त प्रकार शिष्यको उपदेश करेंगे।”

रज्जुमें सर्पका आरोप करनेके सदृश जो वास्तविक वस्तु नहीं उसमें वस्तुत्वका आरोप करनाही अध्यारोपन्याय है।

नित्य, ज्ञान, आनन्दस्वरूप अद्वितीय ब्रह्मवस्तु है। अज्ञानादिक जड़ पदार्थ सब अवस्तु हैं।

सत् और असत्से जुदा सत्व, रजस्, तमस् इस त्रिगुणमय ज्ञानका विरोधि भावस्वरूप जो कोई पदार्थ उसके अज्ञान कहते हैं। इसमें “मैं अज्ञ हूँ। मैं सुझको जानता नहीं” इत्यादि अनुभव प्रमाण हैं।

“उज्ज्वल आत्माकी शक्ति जो प्रकृति वहु सत्वादि अपने गुणोंसे आच्छादित रहती है” ऐसा श्रुति प्रमाण है।

इस अज्ञानको समष्टि अभिप्रायसे एक और व्यष्टि अभिप्रायसे अनेकरूप व्यवहार किया जाता है।

जैसा बहुत हकीकोंकी समष्टि अभिप्रायसे एक वन कहते हैं

अथवा जैसे बहुत जलकी समष्टि अभिप्रायसे एक जलाशय (तालाव) कहते हैं वैसेही नानाप्रकारोंसे विराजित जीवोंके अज्ञानकी समष्टि अभिप्रायसे एक अज्ञान कहा जायगा। “जगत्तरहित सत्त्व रजस् तमस् इन गुणोंसे व्याप्त अज्ञान एकही है” ऐसा श्रुति प्रमाण है।

यह अज्ञानसमष्टिही उत्तम उपाधि है; अतएव विशुद्ध सत्त्वही मुख्य है। इस अज्ञानसमष्टिमें रहते हुए चैतन्यकी सर्वज्ञ, सर्वेश्वर, सर्वनियन्तृत्वादि गुणयुक्त अव्यक्त, अन्तर्यामी जगत्कारण और ईश्वर, इन सब शब्दोंसे निर्देश किया जाता है।

सब अज्ञानका प्रकाशक होनेके कारण वह सर्वज्ञ है। “सामान्यसे और विशेषसे वह सब जानता है” ऐसा श्रुति प्रमाण है।

ईश्वरकी उपाधिस्वरूप यह अज्ञानसमष्टि सब प्रपञ्चका कारण रहनेसे ‘कारणशरीर’ आनन्दबाहुल्य और कोषके सदृश आच्छादक रहनेसे ‘आनन्दमय कोष’ और सब इन्द्रियोंका उपरमस्थान होनेसे ‘सुषुप्ति’ है इसलिये स्थूल और सूक्ष्म प्रपञ्चका लयस्थान कहा जाता है।

जैसा वनके व्यष्टि अभिप्रायसे नानाप्रकार वृक्ष कहे जाते हैं और जैसे जलाशयके व्यष्टि अभिप्रायसे अनेक जल कहे जाते हैं उसी तरह नानाप्रकारसे विराजित जीवोंके अज्ञानकी व्यष्टि अभिप्रायसे नानाप्रकारका अज्ञान कहनेमें आता

है । इसका प्रमाण श्रुतिमं है जैसा “इन्द्र अर्थात् ईश्वर अनेक-प्रकारकी मायासे नानाप्रकार रूप धारण करता है ।

इस स्थानमें प्रत्येकजीवव्यापिनी और समस्तजीवव्यापिनी होनेके कारण मायाकाभी व्यष्टि और समष्टि रूप व्यवहार किया जाता है ।

इस अज्ञानकी व्यष्टिहीन उपाधि है इसलिये तमोगुण-मिश्रित सत्वही श्रेष्ठ है ।

इस व्यष्टि अज्ञानसे उपहित चैतन्यको अल्पज्ञता, निरीश्वरत्वादिगुणयुक्त प्राज्ञ कहा जाता है ।

पृथक् पृथक् व्यष्टि अज्ञानका प्रकाशक होनेसे यह प्राज्ञ, और मलिन सत्वप्रधान अस्पष्ट उपाधिविशिष्ट है इसलिये इसको अनतिप्रकाश कहते हैं ।

इस व्यष्टि अज्ञानको अहङ्कारादिकोंका कारण होनेसे कारण शरीर आनन्दबाहुल्य और कीषके सदृश आच्छादक होनेसे आनन्दमय कीष, इन्द्रियादिकोंका उपरमस्थान हैं, इसलिये स्थूल और सूक्ष्म प्रपञ्चका लयस्थान कहा जाता है ।

उस सृष्टिकालमें ये ईश्वर और प्राज्ञ दोनों चैतन्यसे प्रकाशित भये हुए अति सूक्ष्म अज्ञानवृत्तिसे आनन्द अनुभव करते हैं । इसमें श्रुतिप्रमाण है जैसा “चैतन्यके प्रकाशसे आनन्दका भोक्ता प्राज्ञ है ।” श्रुतिप्रमाणभी है जैसा “मैं सुखसे निद्रित रहा उस समय मैंने कुछभी नहीं जाना”

इस प्रकार निद्रासे जागृत हुए व्यक्तिका परामर्श (अनुभव अथवा वाद कहना) होता है ।

जिस प्रकार वृक्षकी समष्टिका वनसे और वनकी व्यष्टिका वृक्षसे जलकी समष्टिका जलाशयसे और जलाशयकी व्यष्टिका जलसे भेद नहीं होता है उसी प्रकार इस अज्ञानसमष्टिके सहित अज्ञानव्यष्टिका भेद नहीं ।

इस अज्ञानसमष्टिरूप उपाधियुक्त चैतन्य जो ईश्वर उसको सहित व्यष्टि अज्ञानसे संयुक्त चैतन्यप्राप्तका भेद नहीं है । जैसा वृक्षसमष्टिरूप वनमें स्थित आकाशसे वनव्यष्टिरूप वृक्षमें स्थित आकाशका अभेद है और जलसमष्टिरूप जलाशयमें प्रतिबिम्बित आकाशसे जलाशयव्यष्टिरूप जलमें प्रतिबिम्बित आकाशका भेद नहीं । इसमें श्रुतिप्रमाण है “वह सबका ईश्वर, वह सर्वज्ञ, वह अन्तर्यामी, वही सबका कारण, और वही सब भूतोंके (स्थावर जङ्गम प्राणी वा पदार्थ) उत्पत्ति और प्रलयका कारण है ।”

वन अथवा तत्त्वस्थ आकाश, वृक्ष अथवा तद्गत आकाश और जलाशय वा तद्गत प्रतिबिम्बस्थित आकाश, जल अथवा उसमें प्रतिबिम्बस्थित आकाशादिकका आश्रयस्वरूप असीम महाकाशके न्याईं यह समष्टि व्यष्टि अज्ञान और तत्संयुक्त चैतन्योंका आधारभूत जो असीम चैतन्य हैं वह तुरीय ब्रह्म चैतन्य कहा जाता है । “मङ्गलस्वरूप अद्वितीय चैतन्यको चतुर्थ करके मानते हैं, वह आत्मा, वही विज्ञेय है” ऐसा श्रुतिप्रमाण है ।

जिस प्रकार दग्ध लौहपिण्डसे अभिन्न अग्निको “लोहा जलता है” इस वाक्यका वाच्य और लौहपिण्डसे जुड़ा उसका लक्ष्य कहा जाता है उसी प्रकार इस व्यष्टिसमष्टि अज्ञान और तत्स्थित चैतन्यके सहित अभिन्नस्वरूप यह तुरीय चैतन्य “तत्त्वमसि” इत्यादि महावाक्योंका वाच्य और जुड़े प्रकारसे महावाक्योंका लक्ष्य होता है ।

इस पूर्वोक्त अज्ञानकी आवरण, और विक्षेप नामकी दो शक्ति हैं । जिस प्रकार मनुष्यके नयनको आच्छादन करने-वाले अल्पस्थानव्यापी मेघमण्डलकी बहुत बड़े सूर्यमण्डलका भी आच्छादक बोलते हैं, उसी प्रकार अविवेकी मनुष्यके परिच्छिन्न ज्ञानकी आच्छादक होनेसे भी सर्वव्यापी परब्रह्म की आच्छादक कहानेवाली अज्ञानशक्तिको आवरणशक्ति कहते हैं । इसमें प्रमाण भी है—“जैसा अविवेकी मनुष्य आप मेघावृत चक्षु होकर कहता है कि “सूर्य मेघाच्छन्न होनेके कारण प्रकाशरहित हुआ है” वैसाही भूढ़ व्यक्ति के दृष्टिमें जो बहुरूपसे प्रकाशित होता है वही नित्यज्ञानस्वरूप आत्मा मैं हूँ ।”

जैसा भूलसे रज्जु (डोरी) में रज्जु ज्ञान न होकर वह सर्प है ऐसा ज्ञान होनेका सम्भव रहता है वैसा इस आवरण शक्तिसे आवृत आत्माका स्वरूप ज्ञान न होकर कर्तृत्व भोक्तृत्व और सुख, दुःख, मोहात्मक प्रपञ्चका संसारी ऐसी उसमें सम्भावना किई जाती है ।

जैसा रज्जुविषयक अज्ञान अपने शक्तिसे रज्जुमें सर्पका रूप दिखलाता है वैसा अज्ञानभी जिस शक्तिके द्वारा आहत आत्मामें आकाशादि भ्रमकी उत्पन्न करता है तादृश सामर्थ्य 'विज्ञेयशक्ति' कहती है। इसमें प्रमाण—'अज्ञानकी विक्षेप शक्ति ब्रह्मादि स्तम्बपर्यन्त जगत्की उत्पन्न करती है।

उक्त शक्तिद्वययुक्त और अज्ञानसे उपाहित चैतन्य आश मुख्यतः प्रपञ्चका निमित्त कारण और उपाधिरूप अज्ञान मुख्यतः उपादान कारण है, जैसा ऊर्णनाभि (मकड़ी) अपनेसे मुख्यतः अपना कार्य जो तन्तु उसमें निमित्त कारण, और शरीर मुख्यतः उपादान कारण होता है।

तमोगुणप्रधान विक्षेप शक्तिसे युक्त अज्ञानोपहित चैतन्यसे आकाश, आकाशसे वायु, वायुसे अग्नि, अग्निसे जल, जलसे पृथिवी, क्रमसे उत्पन्न हुए हैं। इसमें श्रुतिप्रमाण है यथा—“उस नित्य चैतन्यस्वरूप आत्मासे आकाश इत्यादि उत्पन्न हुए हैं।”

उन आकाशादिकींमें जड़ताका आधिक्य रहनेसे उनका जो कारण उसमें तमोगुणका प्राधान्य रहनेका अनुमान होता है।

उत्पत्तिके बाद उन आकाशादिकींमें कारण गुण क्रमसे तारतम्य विशेषसे सत्व, रजः, तमः ये गुण उत्पन्न होते हैं।

उन्ही अवस्थाप्राप्त आकाशादिकींकी सूक्ष्मभूत, महाभूत,

पञ्चतन्मात्र, और अपञ्चीकृत कहते हैं। इन सब सूक्ष्मभूतोंसे सूक्ष्म शरीर और स्थूलभूतभी उत्पन्न होते हैं।

सप्तदश अवयवयुक्त लिङ्गशरीर सूक्ष्म शरीर है।

पांच ज्ञानेन्द्रिय, बुद्धि, मन, पांच कर्मेन्द्रिय, और पञ्च वायु ये सप्तदश अवयव हैं।

आत्मा, त्वक्, चक्षु, जिह्वा और घ्राण ये पांच ज्ञानेन्द्रिय हैं।

ये सब ज्ञानेन्द्रिय जुदे जुदे आकाशादिकोंके सात्विक अंशसे उत्पन्न होते हैं जैसे—आकाशके सत्वांशसे आत्मा, वायुके सत्वांशसे त्वक्, तेजके सत्वांशसे चक्षु, जलके सत्वांशसे जिह्वा और पृथिवीके सत्वांशसे घ्राण उत्पन्न होता है।

निश्चयात्मक अन्तःकरणवृत्ति बुद्धि है। सङ्कल्पविकल्पात्मक अन्तःकरणवृत्ति मन है।

चित्त और अहङ्कार ये बुद्धि और मनके केवल अन्तर्भाव हैं। अनुसन्धात्मक अन्तःकरणकी वृत्ति चित्त है। अभिमानात्मक अन्तःकरणवृत्ति अहङ्कार है।

बुद्धि और मन ये दोनों मिश्रित आकाशादि पञ्चभूतोंके सात्विक अंशसे उत्पन्न होते हैं। ये पांच ज्ञानेन्द्रिय बुद्धि और मन, प्रकाश स्वभाव होनेके कारण सात्विक अंशोंके कार्य हैं।

ज्ञानेन्द्रियोंके साथ मिलित यह बुद्धि, 'विज्ञानमय कोष' होता है।

वही विज्ञानमय कोष, कर्तृत्व, भोक्तृत्व, सुखित्व, दुःखित्व

इत्यादिका अभिमानी इहलोक परलोकगामी व्यावहारिक जीवशब्दसे कहा जाता है ।

पांच कर्मेन्द्रियोंके साथ मिलित मन मनोमय कोष होता है ।

वाक्, पाणि, पाद, पायु, और उपस्थ, ये पांच कर्मेन्द्रिय हैं ।

ये पांच कर्मेन्द्रिय जुदे जुदे आकाशादिकोंके 'रजः' अंशसे उत्पन्न होते हैं, जैसे—आकाशके रजोशसे वाक्, वायुके रजोशसे पाणि, तेजके रजोशसे पाद, जलके रजोशसे पायु, और पृथिवीके रजोशसे उपस्थ उत्पन्न होता है ।

प्राण, अपान, व्यान, उदान और समान ये पांच वायु हैं ।

नासाग्रमे' रहनेवाला ऊर्ध्वगमनशील वायु प्राण है ।

पायु आदि स्थानमे' रहनेवाला अधोगमनशील वायु अपान है ।

समस्त शरीरव्यापी सर्व नाडीगमनशील वायु व्यान है ।

कण्ठस्थायी ऊर्ध्वगमनशील उत्क्रमण वायु उदान है ।

खाये पीये अन्नादिका समीकरणशील वायु समान है ।

परिपाक अर्थात् रस, रुधिर, शुक्र, मल, इत्यादि करण समीकरण कहा जाता है ।

साङ्ख्यमतानुयायी आचार्यलोग कहते हैं कि नाग, कूर्म, कृक, देवदत्त, और धनञ्जय नामी औरभी पांच वायु हैं ।

उद्विगिरणकारी वायु नाग है ।

चक्षुका उन्मीलनकारी वायु कूर्म है ।

सुधाजनक वायु ककर है ।

जृम्भणकारक वायु देवदत्त है ।

पुष्टिकारी वायु धनञ्जय है ।

परन्तु वैदान्तिक आचार्य प्राणादि पांच वायुमें नागा-
दिक पांचोंका अन्तर्भाव करके प्राणादि पञ्चकही
कहते हैं ।

ये प्राणादि पञ्चवायुसंयुक्त आकाशादि पञ्चभूतोंके रजोशसे
उत्पन्न होते हैं ।

पञ्चकर्मेन्द्रियोंके साथ संयुक्त ये प्राणादि पञ्चवायु प्राणमय-
कोष कहा जाता है ।

गमनागमनादिक्रिया इनकी स्वाभाविक होनेके कारण
इन प्राणादि पञ्चवायुओंकी रजोशके कार्य कहते हैं ।

इन पञ्चकोषोंमेंसे ज्ञानशक्तिविशिष्ट विज्ञानमय कोष कर्तृ-
रूपसे है ।

इच्छाशक्तिविशिष्ट मनोमय कोष कारणरूप है ।

क्रियाशक्तियुक्त प्राणमय कोष कार्यरूप है ।

इस प्रकार इनकी योग्यता रहनेके कारण इनके विभाग-
को ऐसा वर्णन करते हैं ।

ये तीन कोष एकत्रित होनेसे सूक्ष्म शरीर कहा जाता है ।

यहां भी सब सूक्ष्म शरीर एकरूपसे वन, अथवा जला-
शयके सदृश समष्टि, और अनेकरूपसे वृक्ष अथवा जलके
सदृश व्यष्टि है ।

इस सूक्ष्म शरीर समष्टिरूप उपाधिसे उपहित चैतन्यकी सूत्रात्मा, हिरण्यगर्भ, वा प्राण कहते हैं, कारण वह सूत्रके व्याईं सकल वस्तुओंमें ओत प्रीत है और ज्ञान, इच्छा, क्रियाशक्तियुक्त अपञ्चीकृत महाभूतभिमानी है ।

हिरण्यगर्भके उपाधिस्वरूप इस सूक्ष्म शरीर समूहकी, स्थूल शरीरसे अति सूक्ष्म रहनेके कारण, सूक्ष्म शरीर और कोषत्रय कहते हैं, और जाग्रत् वासनामय होनेसे स्वप्न और स्थूल प्रपञ्चका लयस्थानभी कहते हैं ।

इस सूक्ष्म शरीरकी व्यष्टिरूप उपाधिसे उपहित चैतन्य तैजसशब्दका वाच्य होता है, कारण तैजोमय अन्तःकरण उसकी उपाधि है ।

तैजसका उपाधिरूप इस व्यष्टि सूक्ष्म शरीरकी स्थूल शरीरसे अति सूक्ष्म रहनेके कारण सूक्ष्म शरीर और कोषत्रय कहते हैं, और जाग्रत् वासनात्मक रहनेके कारण स्वप्न और स्थूल शरीरका लयस्थान कहते हैं ।

ये हिरण्यगर्भ और तैजस दोनों सूक्ष्म मनोवृत्ति द्वारा सूक्ष्म विषयका अनुभव करते हैं इसमें "सूक्ष्म वस्तुका भोगी तैजस" ऐसा श्रुतिप्रमाण है ।

यहां भी सूक्ष्म शरीरकी समष्टि और उसकी व्यष्टि के परस्पर अभिन्न हैं, और उसमें रहनेवाले हिरण्यगर्भका और तैजसका परस्पर अभेद है, जैसा वनसे वृक्षका अभेद और वनमें रहनेवाले और वृक्षमें रहनेवाले आकाशमें अभेद है.

जलाशयसे जलका भेद नहीं और जलस्थित आकाशके प्रतिबिम्बसे जलाशयस्थित आकाशप्रतिबिम्बका अभेद है ।

इस प्रकारसे सूक्ष्म शरीर उत्पन्न होता है ।

पञ्चीकृत स्थूलभूत हैं ।

आकाशादि पञ्चभूतोंमेंसे प्रत्येक भूतको समान दो भागमें विभक्त करके जो दश अंश होते हैं उनमेंसे प्रत्येक पञ्चभूतोंके पहिले पांच भागोंकी समान चार अंशोंमें विभक्त करके वे प्रत्येक चार अंश अपने द्वितीयार्द्धको छोड़कर इतर चार भूतोंके द्वितीयार्द्ध भागके साथ मिश्रित करनेकी पञ्चीकरण कहते हैं । इसमें प्रमाण यथा—पांच भूतोंमेंसे प्रत्येक भूतको समान दो भागोंमें विभक्त करके पश्चात् प्रत्येकके प्रथम भाग की चार भागोंमें विभक्त करना और अपनेको छोड़कर इतर चार भूतोंके प्रत्येक प्रथमांशमें उक्त चार अंशका एक एक अंश मिला देनेसे पञ्चीकृत होता है ।

इस प्रकारका पञ्चीकरण प्रमाण नहीं ऐसी शङ्का नहीं है कारण त्रिवृत्करण श्रुतिमें पञ्चीकरणका उपलक्षण हुआ है । पञ्चभूत पञ्चात्मकरूपमें समान होनेसे भी प्रत्येकमें पृथक् पृथक् आकाशादिका व्यवहार होता है । इसमें न्यायकी प्रमाण है यथा—अपने अपने अंशका आधिक्य रहनेसे उस नामसे प्रख्यात होता है ।

उस पञ्चीकरणके समयमें आकाशमें शब्दगुण अभिव्यक्त होता है, वायुमें शब्द और स्पर्श, अग्निमें शब्द, स्पर्श, और

रूप, जलमें शब्द, स्पर्श, रूप, और रस, पृथिवीमें शब्द, स्पर्श, रूप, रस और गन्ध, ये गुणव्यक्त होते हैं ।

इन पञ्चीकृत भूतोंसेही एकके ऊपर एक ऐसे रहनेवाले भूर्लोक, भुवर्लोक, स्वर्गलोक, महर्लोक, जनोलोक, तपोलोक, सत्यलोक, और एकके नीचे एक ऐसे रहनेवाले अतल, वितल, सुतल, रसातल, तलातल, महातल, पाताल, ब्रह्माण्ड चार प्रकारोंके स्थूल शरीर और उनके भोगोपयुक्त अन्न, पान आदिक सब उत्पन्न होते हैं ।

जरायुज, अण्डज, स्वेदज और उद्भिज्ज ये चार प्रकारके स्थूल शरीर हैं ।

जरायुसे उत्पन्न मनुष्य पशु आदि जन्तु जरायुज हैं ।

पक्षि सर्पादिक अण्डसे उत्पन्न अण्डज हैं ।

यूका, मशक आदि कृद् और घर्मादिसे उत्पन्न स्वेदज हैं ।

भूमिसे उत्पन्न वृणवृक्षादिक उद्भिज्ज हैं । यहां भी चतुर्विध स्थूल शरीर समुदायमें वन अथवा जलाशयके सदृश समष्टि और पृथक् रूपमें वन अथवा वृक्षके सदृश व्यष्टि होती है ।

इस स्थूल शरीर समष्टिमें रहता हुआ चैतन्य 'वैश्वानर' और 'विराट' नामसे कहा जाता है, कारण सर्वदेहाभिमानों भी अनेक प्रकारसे विराजमान हैं ।

इसकी समष्टि यह स्थूल शरीर अन्नका विकार होनेसे

‘अन्नमयकोष’ और स्थूल भोगोंका आयतन रहनेके कारण ‘जाग्रत्’ शब्दका वाच्य होता है ।

इस स्थूल शरीरकी व्यष्टिमें रहा हुआ चैतन्यके विश्व कहा जाता है, कारण ये सूक्ष्म शरीरके अभिमानकी न छोड़कर स्थूल शरीरमें प्रविष्ट है ।

इस व्यष्टिकी स्थूल शरीर और अन्नका विकार रहनेके कारण ‘अन्नमय कोष’ और स्थूल भोगोंका आयतन रहनेके कारण ‘जाग्रत्’ कहते हैं ।

जाग्रत् कालमें विश्व और वैश्वानर ये दोनी दिक्, वायु, सूर्य, वरुण और अश्विनीकुमार इनके द्वारा नियुक्त होकर श्रोत्र, त्वक्, चक्षुः, जिह्वा, घ्राण, इन पञ्च ज्ञानेन्द्रियोंसे क्रमशः शब्द, स्पर्श, रूप, रस, और गन्ध इन पांच बाह्य विषयोंका अनुभव करते हैं ।

अग्नि, इन्द्र, उपेन्द्र, यम, प्रजापति इनसे नियुक्त होकर वाक्, पाणि, पाद, पायु, और उपस्थ इन पांच कर्मेन्द्रियोंके द्वारा क्रमशः वचन, ग्रहण, गमन, त्याग, और आनन्द ये पांच बाह्य विषय अनुभव करते हैं ।

चन्द्र, ब्रह्मा, शङ्कर और विष्णु, इनसे नियन्त्रित होकर मन, बुद्धि, अहङ्कार और चित्त ये चार अन्तरिन्द्रियोंके द्वारा क्रमसे सङ्कल्प, विकल्प, निश्चय, अहङ्कार्य, चैत, ये स्थूल विषय अनुभव करते हैं । इसमें “जागरितस्य विश्व, वैश्वानर, बाह्य स्थूलविषयोंका अनुभव करते हैं” ऐसा श्रुतिप्रमाण है ।

यहां भी स्थूल शरीरसमष्टि और तद्ग्रष्टिका अभेद है और स्थूल शरीरसमष्टिमें उपहित वैश्वानरके साथ स्थूल शरीर व्यष्टिमें उपहित विश्वकाभी अभेद है। जैसे कि वनसे वृक्ष जूदा नहीं और वनस्थित आकाशसे वृक्षस्थित आकाशका भेद नहीं, और जलाशयसे जलका भेद नहीं और जलाशयमें प्रतिबिम्बित आकाशसे जलमें प्रतिबिम्बित आकाशका भेद नहीं।

इस प्रकार पञ्चीकृत पञ्च भूतोंसे संसार उत्पन्न होता है।

इन सब स्थूल सूक्ष्म कारणोंका समूह एक महान् संसार होता है, जैसी सब वनोंकी समष्टिकी एक बड़ा वन कहा जाता है और सब जलाशयोंकी समष्टिकी एक महान् जलाशय कहा जाता है।

इस महत् प्रपञ्चसे उपस्थित वैश्वानर, विश्व, हिरण्यगर्भ, तैजस, ईश्वर, और प्राज्ञ ये सब एकही चैतन्य है, जैसा कि समस्त वनोंमें रहनेवाला आकाश और समस्त जलाशयोंमें प्रतिबिम्बित आकाश एकही है।

इस महत् प्रपञ्चके साथ उसमें उपस्थित चैतन्य अविविक्त रूपसे "सर्वं खल्विदम्ब्रह्म" इस महावाक्यका वाच्य, और विविक्तरूपसे उक्त महावाक्यका लक्ष्य है। जैसा दग्ध लौह-पिण्डसे अभिन्न अग्नि "अयो दहति" इस वाक्यका वाच्य और लौहपिण्डसे भिन्नरूप होकर उक्त वाक्यका लक्ष्य होता है।

इस प्रकार वस्तुस्वरूप ब्रह्म चैतन्यमें अवस्तुका आरोप-
स्वरूप अध्यारोपन्याय साधारणतः प्रदर्शित हुआ ।

अब जीवचैतन्यमें विशेष अध्यारोप अर्थात् कौन कौन
मतावलम्बी जन किस वस्तुको जीवात्मा कहते हैं इसका भेद
कहता हूँ ।

अति सूखे जन पुत्रकी आत्मा कहता है और उसमें
“आत्माही पुत्र होकर जन्मग्रहण करता है” इस श्रुतिका
प्रमाण देता है, उक्त युक्तिके बलसे कहता है कि अपनेमें
जैसी प्रीति वैसीही पुत्रमें दिखाई देती है और पुत्रकी पुष्टि
हुई अथवा वह नष्ट हुआ तो अपनी पुष्टि हुई अगर आपही
नष्ट हुआ ऐसा अनुभव करता है ।

कोई चार्वाक अपने स्थूल शरीरहीको आत्मा कहते हैं और
इसमें “यह अन्नरसका विकार पुरुषही आत्मा” ऐसा श्रुति-
प्रमाण देता है, इस युक्तिसे कहते हैं कि जलते हुए घरमें
पुत्रको छोड़कर आप उस घरसे निकल आते दिखाई देता
है “मैं स्थूल, मैं क्षय” इत्यादि अनुभव करता है ।

दूसरा चार्वाक इन्द्रियोंकी आत्मा कहता है, और इसमें
“वे सब इन्द्रिय प्रजापतीके निकट जाकर बोले” इस श्रुतिका
प्रमाण देता, इस युक्तिके बलसे कहता है कि “इन्द्रियोंका
अभाव होनेसे शरीर अचल होता है और मैं अन्ध, मैं बधिर”
ऐसा कहता है ।

और एक चार्वाक प्राणकी आत्मा कहता है, और इसमें

“शरीरादिसे भिन्न प्राणमय अन्तरात्मा है” यह श्रुतिप्रमाण देता है, और ऐसी युक्तिका बलसे कहता है कि “प्राणा अभाव होनेसे इन्द्रियगणोंके क्रियाका अभाव होता है और ‘मैं क्षुधित मैं तृप्त’ ऐसा अनुभव करता है इत्यादि।

और भी एक चार्वाक मनकी आत्मा कहता है और इसमें “शरीर, इन्द्रिय, प्राण इत्यादिसे भिन्न मनोमय अन्तरात्मा” इस श्रुतिका प्रमाण देता है, और ऐसी युक्तिकी कहता है कि “मन स्तब्ध होनेसे प्राणादिकोंका अभाव होता है, और मैं सङ्कल्पयुक्त, मैं विकल्पयुक्त, ऐसा अनुभव करता है” इत्यादि।

बौद्धमतानुयायी लोक बुद्धिकी आत्मा कहते हैं और इसमें “शरीर, इन्द्रिय, प्राण, और मन इनसे विभिन्न अन्तरात्मा विज्ञानमय है” इस श्रुतिका प्रमाण देते हैं, और ऐसी युक्ति बोलते हैं कि “कर्णके अभावमें” करणका अभाव होता है” और “कर्त्ताके अभावसे कारणशक्तिका अभाव होता है ऐसा अनुभव करता है” इत्यादि।

प्राभाकर और तार्किक ये दोनों अज्ञानकी आत्मा कहते हैं और इसमें “शरीरादिसे भिन्न आनन्दमय अन्तरात्मा” इस श्रुतिकी प्रमाण देते हैं और ऐसी युक्ति बोलते हैं कि “सृष्टिकालमें अज्ञानसे बुद्ध्यादिकका भी लय दिखाई देता है” और ‘मैं अज्ञ’ इस प्रकार अनुभव करता है इत्यादि।

भट्टमतानुयायी लोक अज्ञानीपक्षित चैतन्यकी आत्मा

कहते हैं और इसमें “प्रज्ञान घन स्वरूप आनन्दमय ही आत्मा” इस श्रुतिको प्रमाण देते हैं, और ऐसी युक्ति कहते हैं कि “सुषुप्तिकालमें सबका लय हो जानेके बाद अज्ञानोपहित चैतन्यके स्वप्रकाशका अनुभव होता है और ‘मैं’ सुप्तकी ज्ञानता नहीं’ ऐसा अनुभव करता है इत्यादि ।

और एक बौद्ध शून्यकी आत्मा कहता है और इसमें “यह जगत् पहिले असत् था” इस श्रुतिको प्रमाण देता है, और ऐसी युक्ति कहता है कि “सुषुप्तिकालमें सबहीका अभाव होता है और शयन करके सुषुप्तिकालमें मेरा अभाव हुआ था” इस प्रकार सुषुप्तिसे उठे हुए व्यक्तिका अपने अभावस्वरूप स्मृतिका अनुभव होता है” ऐसा अनुभव करता है ।

अब ये सब पुत्रादिशून्यान्तका अनात्मत्व कहता हैं ।

ये सब अति मूढ़ प्रभृति वादियोंने कहे हुए उत्तरोत्तर श्रुतियुक्ति अनुभवाभासीसे पूर्व पूर्व श्रुतियुक्ति अनुभवाभासके आत्मत्व प्रतिपादनका खण्डन होनेके कारण पुत्रादिशून्य पर्यन्तका अनात्मत्व स्पष्ट प्रकाशित होता है ।

और भी “प्रत्यगात्मा स्थूल नहीं, प्राण नहीं, मन नहीं, कर्त्ता नहीं केवल चैतन्य सत् इत्यादि प्रबल श्रुतिविरोध रहनेके कारण, और “पुत्रादिशून्यपर्यन्त जड़पदार्थका आत्म-चैतन्याभास्यत्व” ऐसी युक्ति होनेके हेतु और “मैं ही ब्रह्म” ऐसा ज्ञानियोंका प्रबल अनुभव रहनेके कारण पूर्वोक्त श्रुति युक्ति अनुभवाभासीकी बाधा पहुँचती है, इस लिये पुत्रादि-

शून्यपर्यन्त सबही अनात्मा हैं ऐसा स्पष्टतः प्रकाशित होता है।

अतएव पुत्रादिशून्यपर्यन्त जड़का भासक नित्य, शुद्ध, बुद्ध, मुक्त सत्यस्वरूप प्रत्यक् चैतन्यही आत्मा और वस्तु यह वेदान्तज्ञोंके अनुभवसे सिद्ध है।

इस प्रकार वस्तुमें अवस्तुका आरोपरूपी अध्यारोपन्याय विशेषकरके प्रदर्शित हुआ।

जैसा रज्जुमें सर्पके बदले अर्थात् रज्जुमें सर्पका भ्रम होके फेर भ्रमनाश होनेके बाद सर्पज्ञानका नाश होकर केवल रज्जुही रहती है वैसा वस्तुविवर्त अवस्तुका अर्थात् सच्चिदानन्द ब्रह्म वस्तुमें अज्ञानादि जड़प्रपञ्च जो भ्रम उसका नाश होनेके बाद केवल ब्रह्मकी अवस्थिति होती है, यह अपवाद न्याय है। कारण विषयमें प्रमाण स्वरूपके अन्यथा होकर जो कारण कार्यको उत्पन्न करता है उसका नाम विकार अथवा परिणामी उपादान कारण, जैसा दुग्ध दहीके लिये परिणामी कारण है। और स्वरूपका परिवर्तन न करके जो कारण कार्यको उत्पन्न करता है, उसका नाम विवर्त उपादान कारण, जैसा रज्जु सर्पको विवर्त कारण है।

भ्रमनाशसे जिस प्रकार ये सब प्रपञ्च परस्पर स्वस्व कारणोंमें लीन होकर परिशेषमें केवल ब्रह्मरूपसे रहते हैं यह प्रकट करता हूँ। यह स्थूल भोगोंका आयतन चतुर्विध स्थूल शरीर ये भोग्यरूप भक्षणानादि और इन सबोंके आधारस्वरूप

भूर्लोक आदि चोदः भुवन और यह आयतनस्वरूप ब्रह्माण्ड, ये सब अपने कारणरूपी केवल पञ्चीकृत पञ्चभूत हैं ।

शब्दस्पर्शादि विषयोंके साथ ये सब पञ्चीकृत पञ्चभूत और सकल सूक्ष्म शरीर स्वीयकारणरूप अपञ्चीकृत पञ्चभूतही हैं ।

सत्त्वादिगुणयुक्त ये अपञ्चीकृत पञ्चभूत उत्पत्तिके विपरीत क्रमसे अर्थात् पृथ्वी जलमें, जल अग्निमें, अग्नि वायुमें, वायु आकाशमें, आकाश अज्ञानमें, इस प्रकारसे कारणरूप केवल अज्ञानोपहित चैतन्य होता है ।

यह अज्ञान और अज्ञानोपहितचैतन्य ईश्वर प्रभृति सब ही उनका आधारस्वरूप अनुपहितचैतन्यरूपी केवल तुरीय ब्रह्म होता है ।

इस अध्यारोप और अपवाद न्यायके कहनेसे 'तत्' और 'त्वम्' ये दो पदार्थोंका शोधन और सिद्धि हुई ।

जैसा अज्ञानादिकोंकी समष्टि अर्थात् अज्ञान, सूक्ष्म और स्थूल शरीरसमष्टि और तदुपहित चैतन्य अर्थात् ईश्वर हिरण्यगर्भ, और विराट् चैतन्य, और अनुपहित अर्थात् तुरीय ब्रह्म चैतन्य, ये तीन तप्त लौहपिण्डसे सदृश अविविक्तरूपसे 'तत्' इस पदके वाच्यार्थ होते हैं, और अज्ञानादि समष्टिस्वरूप उपाधि और तत्स्थित ईश्वरादि चैतन्यका आधाररूपी अनुपहित तुरीय ब्रह्म चैतन्य 'त्वम्' शब्दका लक्ष्यार्थ है ।

अज्ञानादिकोंकी व्यष्टि अर्थात् अज्ञान, सूक्ष्म और स्थूल

शरीरोंकी व्यष्टि और तत्संयुक्त चैतन्य अर्थात् प्राज्ञ, तैजस और विखचैतन्य और अनुपहित तुरीय ब्रह्म चैतन्य ये तीन तत्त लौहपिण्डके सदृश अप्रकाशित भावसे 'त्वम्' इस पदके वाच्यार्थ हैं, और अज्ञानादिका व्यष्टिरूप उपाधि और तत्स्थित प्राज्ञ प्रभृति चेतन्योका आधाररूपी अनुपहित आनन्दस्वरूप तुरीय ब्रह्म चैतन्य 'त्वम्' इस पदका लक्ष्यार्थ होता है।

अब महावाक्यके अर्थका वर्णन करता हूँ। 'तत् त्वम् असि' यह महावाक्य तीन प्रकारके सम्बन्धीसे अखण्ड ब्रह्म चैतन्यका बोधक होता है।

सामानाधिकरण्य अर्थात् 'तत्' और 'त्वम्' इन दोनों पदोंकी एक अधिकरणमें स्थिति, विशेषण विशेष्यभाव अर्थात् दोनों पदोंके अर्थद्वयका विशेषण और विशेष्यरूपसे सम्बन्ध, और लक्ष्यलक्षणभाव अर्थात् प्रत्यगात्मा लक्ष्य और पदद्वय लक्षण इस प्रकारका सम्बन्ध, यह तीन सम्बन्ध हैं। इसमें ऐसा प्रमाण है "प्रत्यगात्मा, पद और उनके अर्थकी सामानाधिकरण्य, विशेषण विशेष्यरूप और लक्ष्यलक्षणभाव ये तीन प्रकारके सम्बन्ध हैं।"

जैसा "वही देवदत्त यह" इस वाक्यमें पूर्वकाल दृष्ट देवदत्तका बोधक 'वही' यह शब्द और वर्तमानकाल दृष्ट देवदत्तका बोधक 'यह' शब्द इन दोनोंका एक देवदत्त व्यक्तिके तात्पर्यभावसे सम्बन्ध है, इसकी सामानाधिकरण्य सम्बन्ध कहते हैं। ऐसाही 'तत् त्वम् असि' इस वाक्यके अप्रत्यक्ष

चेतन्यका बोधक 'तत्' शब्द और प्रत्यक्ष चेतन्यका बोधक 'त्वम्' शब्द इन दोनों शब्दोंका एकही चेतन्यमें तात्पर्यस्वरूप सम्बन्ध है ।

जैसा उक्त लौकिक वाक्यमें 'वही' शब्दका अर्थ पूर्वकालदृष्ट देवदत्त और 'यह' शब्दका अर्थ वर्तमानकाल-दृष्ट देवदत्त ये दोनों अर्थ परस्पर विशेषण विशेष्यरूप होते हैं कारण दोनों अर्थोंका परस्पर अभिन्न भावसे एक वस्तुमें ही तात्पर्य है इसको विशेषण विशेष्य भाव सम्बन्ध कहते हैं । ऐसाही 'तत्त्वमसि' इस वाक्यमें 'त्वम्' इस पदका अर्थ प्रत्यक्ष चेतन्य और 'तत्' पदका अर्थ अप्रत्यक्ष चेतन्य ये दोनों अर्थ परस्पर विशेषण विशेष्यरूप हैं कारण दोनों अर्थ परस्पर अभिन्न भावसे एकही वस्तुका तात्पर्य है ।

जैसा पूर्वोक्त वाक्यमें 'वही' और 'यह' ये दोनों शब्दोंके दो अर्थ जो पूर्वकालदृष्टत्व और वर्तमानकालदृष्टत्व उसको छोड़कर केवल अविरुद्ध देवदत्त लक्ष्य और दोनों शब्द लक्षण होते हैं । यह लक्ष्यलक्षणभाव सम्बन्ध है । ऐसाही यहां 'तत्त्वमसि' वाक्यमें 'त्वम्' और 'तत्' इन दोनों पदोंके अर्थमें जो प्रत्यक्षत्व और अप्रत्यक्षत्व है उसको छोड़कर केवल एक अविरुद्ध चेतन्य लक्ष्य और दोनों पद लक्षण हैं । इसका नाम शास्त्रमें भागलक्षण ऐसा कहा है ।

इस वाक्यमें 'नील उत्पन्न' इस वाक्यके सदृश वाक्यार्थ ठीक नहीं है ।

इस 'नील उत्पल' वाक्यमें 'नील' पदका अर्थ गुण और उत्पल' पदका अर्थ उत्पल द्रव्य, ये दोनों शक्तादिगुण और गट आदिक द्रव्योंका व्यवच्छेदक रहनेके कारण विशेषण-विशेष्यभाव सम्बन्धरूप, अथवा एकतर विशिष्टके साथ अन्यतरका ऐक्यरूप वाक्यार्थके स्वीकार करनेमें प्रत्यक्षादि इतर प्रमाणोंका अविरोध रहनेसे वाक्यार्थ ठीक होता है ।

'तत्त्वमसि' वाक्यमें 'तत्' पदार्थ अप्रत्यक्ष चैतन्य और त्वम्' पदार्थ प्रत्यक्ष चैतन्य इन दोनोंका परस्पर अभेदद्योत-तात्वसे विशेषणविशेष्यभावरूप सम्बन्ध, अथवा एकतर विशिष्टके साथ अन्यतरका ऐक्य इस प्रकार वाक्यार्थका स्वीकार करनेसे, सर्वज्ञ, किञ्चित्ज्ञ रूपसे प्रत्यक्षादि इतर प्रमाणोंका विरोध रहनेके कारण वाक्यार्थ ठीक होता नहीं ।

इस वाक्यमें "गङ्गामे' गवाला रहता है" इस वाक्यके अर्थ जहत्स्वार्थलक्षणरूप वाक्यार्थ सङ्गत होता नहीं ।

उक्त लौकिक वाक्यमें जलप्रवाहरूप गङ्गा और गवाला इन दोनोंके आधार और आधेय लक्षण वाक्यार्थका सर्वप्रकारसे विरोध होता है, उस विरोधको परिहार करनेके लिये गङ्गा शब्दका निज अर्थ जो जलप्रवाह उसको परित्याग करके लक्षणाके द्वारा तत्सम्बन्धि तीर ऐसा अर्थ करना युक्तिसिद्ध होता है, इस लिये जहत्स्वार्था लक्षणा सङ्गत है ।

'तत्त्वमसि' वाक्यमें प्रत्यक्ष और अप्रत्यक्ष, ये दोनों चैतन्योंके ऐक्यरूप वाक्यार्थमें विरोध नहीं, केवल प्रत्यक्ष और

अप्रत्यक्षके प्रतिपादक अंशहीमें विरोध है, इस लिये अपने अर्थकी परित्याग करके अन्यत्र लक्षणाका स्वीकार करना युक्तिसिद्ध नहीं इस कारण जहत्स्वार्था लक्षणा असङ्गत है ।

और यह भी उचित नहीं कि, जैसा गङ्गा शब्दके अपने अर्थकी छोड़कर लक्षणाके द्वारा तीर अर्थ युक्त होता है, वैसाही लक्षणाके द्वारा 'तत्' पदके अपने अर्थकी छोड़कर 'त्वम्' पदका अर्थ लक्षित हो, अथवा 'त्वम्' पदके अपने अर्थकी छोड़कर 'तत्' पदका अर्थ लक्षित हो, उसमें जहत्स्वार्थलक्षणा सङ्गत होती है । क्योंकि उक्त पूर्ववाक्यमें तीर-शब्द अमुक्त है इस लिये तदर्थज्ञानकी अपेक्षामें जहत्स्वार्थ-लक्षणा सङ्गत होती है, और इस वाक्यमें 'तत्' और 'त्वम्' दोनों पद उक्त हैं इस लिये दोनों अर्थोंका ज्ञान स्वतःसिद्ध है उसमें लक्षणाके द्वारा फिर और पदका और अर्थ करनेकी अपेक्षा नहीं, अतएव जहत्स्वार्था लक्षणा सङ्गत होती नहीं है ।

और एक वाक्यमें "रक्तवर्ण जाता है" इस वाक्यके सदृश अजहत्स्वार्थलक्षणारूपी वाक्यार्थभी सङ्गत होता नहीं ।

उक्त लौकिक वाक्यमें रक्तगुणके गमनरूपी वाक्यार्थका विरोध रहनेके कारण 'रक्त' शब्दके अर्थकी न छोड़के भी लक्षणाके द्वारा उसके आश्रय अखादिरूप अर्थकी करके उसके विरोधकी परिहार करना सम्भाव्य है इस कारण अजहत्स्वार्था लक्षणा युक्त है ।

'तत्त्वमसि' वाक्यमें प्रत्यक्ष और अप्रत्यक्ष चैतन्यके ऐक्यरूप

वाक्यार्थमें प्रत्यक्ष और अप्रत्यक्षके प्रतिपादक अंशका विरोध रहनेके कारण विरुद्ध अंशको न छोड़कर भी लक्षणाके द्वारा 'तत्' सम्बन्धि जो कोई अर्थ लक्षित होनेसेभी उसके विरोधका परिहार करना सम्भाव्य नहीं इस लिये जहत्-स्वार्थ लक्षणा सम्भाव्य नहीं है ।

और यहभी उचित नहीं कि 'तत्' पदके अथवा 'त्वम्' पदके अपने अर्थांशको छोड़कर अविरुद्ध अर्थांशके सहित 'त्वम्' अथवा 'तत्' पदका अर्थ लक्षित हो, उसमें उक्त प्रकारके भागलक्षणाका स्वीकार करना निष्प्रयोजन है ।

क्योंकि एक पदके द्वारा अपना अर्थांश और पदार्थान्तर ये दोनों अर्थ लक्षणासे सम्भाव्य नहीं, और अन्य उक्त पदमें जो जो अर्थ ज्ञात होता है उसका फिर लक्षणाके द्वारा दूसरे पदार्थके ज्ञानकी अपेक्षाभी सम्भाव्य नहीं है ।

इस लिये जैसा 'यह वही देवदत्त' यह वाक्य वर्तमान और अतीत कालमें दृष्ट देवदत्तरूप जो वाच्यार्थ है उसके एक अंशका विरोध रहनेसे विरुद्ध अंश जो अतीत अथवा वर्तमानकालदृष्टत्व उसको परित्याग करके अविरुद्ध अंश देवदत्त लक्ष्यार्थ है ।

उसी प्रकार 'तत्त्वमसि' यह वाक्य प्रत्यक्ष और अप्रत्यक्ष चैतन्यका ऐक्यरूप जो वाच्यार्थ उसके एक अंशमें विरोध रहनेके कारण विरुद्ध अंश जो प्रत्यक्षत्व और अप्रत्यक्षत्व उसको छोड़कर अविरुद्ध अखण्ड चैतन्य अंशही लक्ष्यार्थ है ।

अब “मैं ही ब्रह्म” इस प्रकार ज्ञानजिह्वाका है उनकी अनु-
भव वाक्यके अर्थको कहता हूँ ।

आचार्यसे पूर्वाक्त प्रकार अध्यारोप और अपवाद न्याय-
कथनपूर्वक ‘तत्’ और ‘त्वम्’ इन दोनों पदोंके अर्थको शोधन
करके ‘तत् त्वं असि’ इस वाक्यके द्वारा अखण्डचैतन्य ज्ञात
होनेके बाद मैं नित्य, शुद्ध, बुद्ध, मुक्त, सत्य स्वरूप, परमानन्द,
अद्वितीय, ब्रह्म इस प्रकार अखण्डाकार अन्तःकरणवृत्ति
उदित होती है ।

उस अन्तःकरणवृत्तिमें चैतन्य प्रतिबिम्बित होनेके बाद
उसके प्रकाशसे प्रत्यगात्मामें अभिन्न परब्रह्मविषयक अज्ञान
नष्ट होता है, उस समय जैसा वस्त्रका कारण सूत्रका नाश
होनेसे वस्त्रभी नष्ट होता है, तद्वत् सर्वकारण अज्ञान नष्ट
होनेसे तदन्तर्गत अखण्डाकार अन्तःकरणवृत्तिभी नष्ट
होती है ।

बाद, जैसी दीपकी प्रभा सूर्यप्रभाको प्रकाश करनेमें
समर्थ न होकर अभिभूत होती है उसी प्रकार अन्तःकरण-
वृत्तिमें प्रतिबिम्बित चैतन्य स्वप्राशस्वरूप ब्रह्मचैतन्यको प्रका-
शित करनेमें असमर्थ होनेके कारण अभिभूत होकर उपाधि-
भूत अन्तःकरणवृत्तिके अभावसे आप परब्रह्ममात्रही होता
है, जैसा कि दर्पणके अभावसे मुखका प्रतिबिम्ब केवल मुखही
होता है । इस प्रकार “मैं ही ब्रह्म” इस प्रकार ज्ञानिलींगका
अनुभव होता है ।

अतएव 'मनसे' ही दर्शनयोग्य और 'जो मनसे मनन किया जाता नहीं' ये दोनों श्रुतिवाक्योंका विरोध नाशित हुआ, क्योंकि मनोवृत्ति द्वारा अज्ञान नाश होता है लेकिन वृत्ति प्रतिबिम्बित चैतन्य उसकी प्रकाश करनेमें समर्थ नहीं होता यह सिद्ध हुआ है। इसमें प्रमाण है जैसा "शास्त्र-कर्तृगणोने परब्रह्मके अन्तःकरणप्रतिबिम्बित चैतन्यके द्वारा प्रकाशमानता निषेधपूर्वक वृत्तिसे तद्विषयक अज्ञाननाशकी स्वीकार किया है, क्योंकि परब्रह्म स्रप्रकाशस्वरूप है इस लिये अन्यके द्वारा उसका प्रकाशित होना सम्भाव्य नहीं।

अखण्डाकारसे आकारयुक्त अन्तःकरणवृत्तिसे जड़पदार्थाकारसे आकारयुक्त अन्तःकरणवृत्तिका थोड़ा सा विशेष होता है यह कहता हूँ। जैसा घट प्रत्यक्ष रहनेके कालमें घटाकारसे आकारित चित्तवृत्ति अज्ञात घटकी अधिगत करके उसकी अज्ञानतानाशपूर्वक वृत्तिगत प्रतिबिम्बके द्वारा घटकी प्रकाशित करती है। इसमें यह प्रमाण है "अन्तःकरणवृत्ति और तद्वत प्रतिबिम्बित चैतन्य ये दोनों घटकी पाते हैं, लेकिन अन्तःकरणवृत्तिके द्वारा घटकी अज्ञानता नष्ट होती है और प्रतिबिम्बित चैतन्यके द्वारा घट प्रकाशित होता है।"

जैसी दीपकी प्रभा अन्धकारस्थित घटपटादिकोंकी प्राप्त होकर तद्गत अन्धकारकी नष्ट करके उनकी प्रकाशित करती है, वैसीही अन्तःकरणवृत्तिके द्वारा घटादिकोंकी अज्ञानता

नष्ट होती है और अन्तःकरणवृत्तिमें प्रतिबिम्बित चैतन्यके द्वारा घटादिक प्रकाशित होते हैं ।

इसी प्रकार परमात्मचैतन्यका साक्षात्कार होनेतक श्रवण, मनन, निदिध्यामन और समाधि इनका अनुष्ठान करना अवश्य है इस लिये अब श्रवणश्रवणादिकोंका लक्षण दिखलाता हूँ ।

तात्पर्यनिश्चायक छः प्रकार लिङ्गोंके द्वारा अद्वितीय परब्रह्ममें समस्त वेदान्तके तात्पर्यका श्रवधारण श्रवण है ।

उपक्रमोपसंहार, अभ्यास, अपूर्वता, फल और अर्थवाद, और उपपत्ति, ये छः प्रकारके लिङ्ग हैं । इसमें प्रमाण है जैसा उपक्रमोपसंहार, अभ्यास, अपूर्वता, फल, अर्थवाद और उपपत्ति ये छः लिङ्ग तात्पर्यनिर्णायक हैं ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उस प्रकरणके आदि और अन्तमें उसी वस्तुका कथन, उपक्रमोपसंहार है । जैसा छान्दोग्य उपनिषत्के छठे अध्यायके आदिमें "एकही अद्वितीय ब्रह्म" और अन्तमें "यह आत्मा जगन्मय है" इस प्रकार प्रतिपाद्य अद्वितीय वस्तु कथित है ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उस प्रकरणमें बारंबार उसी वस्तुका प्रतिपादन अभ्यास है । जैसा उक्त षष्ठ अध्यायमें 'तत्त्वमसि' इस वाक्यसे नव बार अद्वितीय ब्रह्म वस्तुका प्रतिपादन है ।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उसको उसके बिना

दूसरे प्रमाणका अविषय है ऐसा प्रतिपादन करना अपूर्वता है। जैसा उक्त षष्ठ अध्यायमें अद्वितीय ब्रह्म उपनिषत्की छोड़के इतर प्रमाणोंका अविषय है ऐसा प्रतिपादित हुआ है।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उसी प्रकरणमें उसका अथवा उसके अनुष्ठानका श्रूयमाण प्रयोजन फल है। जैसा उक्त षष्ठ अध्यायमें “आचार्यवान् पुरुष ब्रह्मको जानने सकता है। उस ज्ञानी पुरुषका देह कूटनेका ही विलम्ब है। देह कूटनेके बाद वह ब्रह्ममें लीन होता है” इस प्रकार अद्वितीय वस्तुके ज्ञानका प्रयोजन और तत्प्राप्ति यह सुना गया है।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उसकी प्रशंसा अर्थ-वाद है। जैसा उक्त षष्ठ अध्यायमें गुरु कहते हैं कि “हे शिष्य तुम मेरे पास यह पूछते हो कि जिसकी जाननेसे अश्रुत पदार्थका अवण, अस्मृत पदार्थका स्मरण और अज्ञात पदार्थका ज्ञान होता है” इस प्रकार अद्वितीय वस्तुकी प्रशंसा किई है।

जिस प्रकरणमें जो वस्तु प्रतिपाद्य हो उसमें वह वस्तु प्रतिपन्न करनेके लिये श्रूयमाण युक्ति उपपत्ति है।

जैसा उक्त षष्ठ अध्यायमें “हे सौम्य, जैसा एक मृत्पिण्ड ज्ञात होनेसे सब मृत्तिकामय पात्र ज्ञात होते हैं, (उनकी) वृत्ति और नाम केवल वाक्यही हैं मृत्तिकाही यथार्थ है,

इसी प्रकार अद्वितीय वस्तुके प्रतिपादनमें विकार केवल वाक्य हैं” ऐसी युक्ति कही गई है ।

वेदान्तकी अविरोधि युक्तियोंके द्वारा सर्वदा श्रुत अद्वितीय ब्रह्मवस्तुकी चिन्ता मनन है ।

विरोधि जो देहादि जड़पदार्थोंका ज्ञान उसका निराकरण करके अद्वितीय ब्रह्मवस्तुके अविरोधि ज्ञानका प्रवाह निदिध्यासन है ।

सविकल्प, और निर्विकल्प ऐसा दो प्रकार समाधि है ।

ज्ञाता, ज्ञान, और ज्ञेय इन तीन विकल्पोंका ज्ञान रहने-सेभी अद्वितीय ब्रह्म वस्तुमें अखण्डाकारसे आकारप्राप्त चित्त-वृत्तिका रहना सविकल्प समाधि है । उस कालमें जैसा सृष्टिकामय गजमें ‘यह गज है’ ऐसे ज्ञानके रहतेभी वह सृष्टिका है ऐसा ज्ञान रहता है, वैसा द्वैतज्ञानके रहतेभी अद्वैत ज्ञान होता है । इसमें प्रमाण है कि “साक्षिरूप, सर्व-व्याप्ती, उत्कृष्ट, प्रकाशस्वरूप जन्म, और विनाशरहित, निर्लिप्त, सर्वगत, सर्वदा विमुक्तस्वभाव जो अद्वितीय चैतन्य है वही मैं हूँ” इत्यादि ।

ज्ञाता, ज्ञान, और ज्ञेय यह विकल्पत्रयके ज्ञानाभावसे अद्वितीय ब्रह्म वस्तुमें एकीभूत होकर अखण्डाकारसे आकारयुक्त चित्तवृत्तिका अवस्थान निर्विकल्प समाधि है । उस समयमें जैसा जलमिश्रित और जलाकार भये हुए लवणमें लवणत्व ज्ञानके अभावसे केवल जलकाही ज्ञान

होता है वैसा अद्वितीय ब्रह्माकार भये हुए चित्तवृत्तिका ज्ञान न होनेसे अद्वितीय ब्रह्म वस्तुमात्र ज्ञान होता है । इस लिये सुषुप्तिसे इस समाधिका भेद नहीं इस प्रकार शङ्काका सम्भव नहीं रहा, क्योंकि सुषुप्ति और समाधि इन दोनों कालोंमें वृत्तिज्ञानका अभाव रहना इस अंशमें समानत्व होनेसे भी वृत्तिकी सत्ता और असत्ताके द्वारा दोनोंका भेद है ।

उक्त निर्विकल्प समाधिके अङ्ग यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, और सविकल्प समाधि ये हैं ।

अहिंसा, सत्य, अचौर्य, ब्रह्मचर्य और अपरिग्रह ये यम हैं ।

शुचिता, सन्तोष, तपस्या, अध्ययन और ईश्वरमें प्रणिधान ये नियम हैं ।

हस्तपदादिकोंके संस्थापन प्रकार पद्मासनादिक, आसन हैं ।

रेचक, पूरक, कुम्भक रूपी प्राणको दमन करनेके उपाय प्राणायाम हैं ।

शब्दादि विषयोंसे श्रोतादिक इन्द्रियोंका निराकरण, प्रत्याहार है ।

अद्वितीय ब्रह्मवस्तुमें अन्तःकरणका अभिनिवेश धारणा है ।

अद्वितीय ब्रह्मवस्तुमें अन्तःकरणवृत्तिका प्रवाह ध्यान है ।

सविकल्प समाधि पहिलेही उक्त हुआ है ।

ये सब अङ्गीसे युक्त अङ्गी जो निर्विकल्प समाधि उसकी लय, विक्षेप, कषाय, और रसास्वाद ऐसे चार प्रकार विघ्न सम्भाव्य हैं ।

अखण्ड ब्रह्मवस्तुकी अवलम्बन करनेमें असमर्थ होनेसे अन्तःकरणवृत्तिकी निद्रा लय है ।

अखण्ड ब्रह्मवस्तुका अवलम्बन करनेमें असमर्थ होनेसे चित्तवृत्तिका अन्यावलम्बन विक्षेप है ।

लय और विक्षेपके अभावसे भी रागादि वासनाओंके द्वारा स्तब्ध होकर अन्तःकरणवृत्तिका अखण्ड ब्रह्मरूप वस्तुका अवलम्बन करनेमें असमर्थ होना कषाय है ।

निर्विकल्प अखण्ड ब्रह्मवस्तुका अवलम्बन न करके अन्तःकरणवृत्तिका सविकल्प आनन्दास्वादन अथवा निर्विकल्प समाधिके आरम्भमें ही सविकल्प आनन्दका आस्वादन रसास्वादन है ।

ये चार प्रकारके विघ्नोंसे रहित चित्त, जब वायुसे अस्पृष्ट दीपके न्याईं अचल होकर केवल अखण्ड चैतन्यकी चिन्तामें तत्पर होय उसकी निर्विकल्प समाधि कहते हैं । इसमें श्रुतिप्रमाण है कि “लयरूपी विघ्न प्राप्त होनेसे अन्तःकरणकी जाग्रत करेगा, अन्तःकरण विक्षेपयुक्त होनेसे शान्त करेगा, कषाययुक्त होनेसे ज्ञात होकर निवृत्ति रक्खेगा, अखण्ड ब्रह्मवस्तुमें प्रणिधान होनेसे अन्तःकरणकी चालित नहीं

करेगा, उस समयमे कोई सविकल्प आनन्दका आस्वादन करेगा नहीं और बुद्धिके द्वारा निःसङ्ग होगाइ ।” स्मृति-प्रमाणभी है यथा “जैसा वायुरहित दीप अचल होता है वैसाही होगाइ ।”

अब जीवन्मुक्तका लक्षण निरूपण करता हूँ ।

अखण्डचैतन्यस्वरूप ब्रह्मज्ञानके अनन्तर उसका अज्ञान-नाश होनेसे सर्वव्यापी चैतन्यस्वरूप ब्रह्मका साक्षात्कार होनेके बाद अज्ञान और तत्कार्यस्वरूपसञ्चित पुण्य, पाप और संशय, भ्रमादिकी निवृत्ति होनेके कारण सकल संसार बन्धनरहित ब्रह्मनिष्ठ जीवन्मुक्त है । इसमें श्रुतिप्रमाण “उस सर्वश्रेष्ठ परब्रह्मका साक्षात्कार होनेसे अन्तःकरणके सब भ्रम नष्ट होते हैं, सब संशय दूर होते हैं और सब सदसत् कर्मोंका नाश होता है ।”

इस प्रकारसे जीवन्मुक्त पुरुष जाग्रत् कालमें रक्त, मांस, मल, मूत्रादिकोंका आधारभूत शरीरसे, अन्धता, मन्दता, अपटुता इत्यादिके आश्रयभूत इन्द्रियोंसे, और लुधा, लषा, शोक, मोह इत्यादिके आकररूपी पूर्व पूर्व वासनाविभक्त ज्ञानाविरोधि प्रारब्धकर्मोंका भोग करके यह दृश्यमान जगत् परमार्थ सत्य वस्तु नहीं ऐसा जानता है । जैसा कोई ऐन्द्र-जालिक पदार्थोंकी देखनेवाला जानता है कि यह दृश्यमान इन्द्रजाल परमार्थ सत्य वस्तु नहीं है । इसमें श्रुतिप्रमाण है, “बाह्यवस्तुओंमें चक्षु रहतेभी चक्षुहीन कर्ण रहतेभी कर्णहीन,

मम रहतेभी मनोहीन और प्राण रहतेभी प्राणहीन इत्यादि।" अन्य प्रमाण जैसा "जाग्रत् अवस्थामें जो सुप्तके न्याई बाह्यवस्तुओंको देखता नहीं, हैत वस्तुभी जो अद्वितीय देखता है, और बाह्य कर्म करकेभी जो अन्तःकरणमें निष्क्रिय, वही ब्रह्मज्ञानी जीवन्मुक्त है, तद्व्यतिरिक्त व्यक्ति जीवन्मुक्त नहीं यह निश्चित है" इ० ।

जीवन्मुक्तिके बाद जीवन्मुक्त पुरुषका तत्त्वज्ञानके पहिले किये हुए आचारविचारादिकोंकी अनुवृत्ति जैसी होती है वैसी ही शुभ कर्मोंकी वासनाकी अनुवृत्ति होती है, अशुभ कर्मोंकी वासनाकी नहीं। अथवा शुभाशुभ इन दोनों प्रकारके कर्मोंमें उदासीनता होती है। इसमें प्रमाण है, "अद्वैत तत्त्वज्ञान होनेके बाद भी यदि यथेष्टाचरणमें वासना हो तो अशुचिभक्षणमें तत्त्वज्ञानी और कुत्ता इनमें क्या विधिष रहा? इस लिये ज्ञान होनेके बाद भी जो पुरुष यथेष्टाचरणमें प्रवृत्त होता है वह जीवन्मुक्त नहीं वह आत्मज्ञ है" इ० ।

उस जीवन्मुक्तिकालमें निरभिमानित्वादिक ज्ञानसाधन, और अद्वेषिता प्रभृति शुभगुण अलङ्कारोंके सदृश उस जीवन्मुक्त पुरुषका अनुवर्त्तन करते हैं। इसमें प्रमाण "अद्वैत तत्त्वज्ञानी पुरुषके असाधनरूपी अद्वैष्टत्वादि गुण विना प्रयत्नके अनुवर्त्तित होते हैं।"

और अधिक क्या कहूं, यह जीवन्मुक्त पुरुष देहयात्रा

निर्वाहके लिये इच्छा अनिच्छा और परेच्छा इस तीन प्रकार प्रारब्धकर्मसे उत्पन्न हुए सुखदुःखोंका अनुभव करके साक्षि-
चेतन्यरूपी बुद्ध्यादिकोंका अवभासक होके प्रारब्धकर्मके
अन्तमें प्रत्येक आनन्दस्वरूप परब्रह्ममें स्वयं लीन होनेके बाद
अज्ञान और तत्कार्यरूप संस्कारोंका विनाश होनेसे परम
कैवल्यरूपी, परमानन्द, अद्वैत, अखण्ड ब्रह्मस्वरूपमें रहकर
कैवल्यानन्दका भोग करता है । इसमें श्रुतिप्रमाण है, “देहा-
न्तमें जीवन्मुक्त पुरुषके प्राण अन्यलोकोंमें न जाकर इस
परब्रह्ममें लीन होते हैं और संसारबन्धनोंसे मुक्त होकर परम
ब्रह्मानन्दसे कैवल्य सुखमें मग्न होता है” इति ।

समाप्त ।

বেদান্ত-সାର ।

পণ্ডিত শ্রীকালীবর বেদান্তবাগীশ কর্তৃক

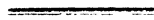
বঙ্গভাষায় অনুবাদিত

ও সংশোধিত ।



শ্রীহীরলাল চৌল কর্তৃক

প্রকাশিত ।



প্রথম সংস্করণ ।



কলিকাতা

১২৭ নং মস্‌জিদ বাড়ী স্ট্রীট-স্থ

বেদান্ত-বস্ত্রে

শ্রীনীলাধর বিদ্যারত্ন দ্বারা

মুদ্রিত ।



সন ১২৮৯ সাল ।

বেদান্ত-সার ।



মঙ্গলাচরণ ।

সৰ্বব্যাপী, নিত্য, চৈতন্যস্বরূপ, আনন্দময় এবং বাক্য মনের অগোচর, অখচ জগতের আধার, এবম্বিধ পরমাত্মাকে (ব্রহ্মকে) আমি অভিলষিত সিদ্ধির নিমিত্ত আশ্রয় করি ।

প্রতিজ্ঞা ।

জীবাত্মা ও পরমাত্মা, এই দুইএর ভেদজ্ঞান বিদূরিত হওয়াতে যাহার “অদ্বয়ানন্দ” নামটী সার্থক হইয়াছে, সেই অদ্বয়ানন্দ ঈশ্বকে সেবা করিয়া, আমি যথাবুদ্ধি বেদান্তসার অর্থাৎ বেদান্তের সার বা সিদ্ধান্ত ভাগ বর্ণন করিব ।

শাস্ত্রারম্ভ ।

বেদান্ত কি ?

প্রত্যেক বেদের অন্তে অর্থাৎ শেষভাগে যে ব্রহ্মত্ব-প্রতিপাদক বাক্যরাশি কথিত হইয়াছে তাহার নাম “উপনিষৎ” । সেই উপনিষদগাই বেদান্ত ; এবং তাহার উপকারী বলিয়া শারীরক-সূত্র প্রভৃতি ও অন্যান্য গ্রন্থও বেদান্ত । উপ+নি+যদ+ক্ৰিপ্=উপনিষৎ । উপ=সমীপস্থ, অর্থাৎ অত্যন্ত সমীপস্থ অন্তরাত্মা । নি=নিশ্চয় অর্থাৎ তিনিই ব্রহ্ম, এইরূপ নিশ্চয় । যদ=নাশ ; অর্থাৎ অজ্ঞানের নাশ । মিলিতার্থ এই যে, যে বিদ্যা অনুশীলন করিলে হৃৎক, জ্ঞান ও মরণাদির মূলীভূত অজ্ঞান নাশ হয়, সেই ব্রহ্মবিদ্যাই উপনিষৎ ।

তাদৃশ ব্রহ্মজ্ঞান যে যে গ্রন্থের দ্বারা উৎপন্ন হইতে পারে, তাহাও উপনিষৎ ও বেদান্ত নামের যোগ্য ।

আমার এই গ্রন্থ বেদান্তের প্রকরণ অর্থাৎ বেদান্তের প্রধান অংশের প্রতিপাদক । সুতরাং বেদান্তের যে অনুবন্ধ, ইহারও সেই অনুবন্ধ বলিয়া সে গুলি আর স্বতন্ত্ররূপে বলিতে হইবে না ।

অনুবন্ধ কি ?

নিমিত্ত । অনুবন্ধ আর নিমিত্ত একই কথা । অধিকারী, বিষয়, সম্বন্ধ ও প্রয়োজন । এই চারি প্রকার অনুবন্ধ বা নিমিত্ত প্রত্যেক শাস্ত্রেই থাকে । অভিপ্রায় এই যে, অধিকারী অর্থাৎ বুঝিতে ও করিতে সক্ষম, এরূপ ব্যক্তি যদি না থাকে, তবে বলা না বলা তুল্য । অতএব বক্তব্য শাস্ত্রের অধিকারী কেহ আছে কি না দেখা আবশ্যিক । অধিকারীর ন্যায় শাস্ত্রের বিষয় অর্থাৎ কোন এক বিশিষ্ট ফলপ্রদ প্রতিপাদ্য বস্তু থাকা আবশ্যিক । তাহা না থাকিলে আত্মহিতেচ্ছ লোকের তাহাতে প্ররতি হইবে কেন ? এবং সেই প্রতিপাদ্য বস্তু আর শাস্ত্র, এই দুইর পরস্পর প্রতিপাদ্য ও প্রতিপাদকরূপ সম্বন্ধ থাকাও আবশ্যিক ; নচেৎ সেই অসম্বন্ধ প্রলাপে কি ফল দর্শিবে ? অধিকারী, বিষয় ও সম্বন্ধ থাকিলেও হইবে না, প্রয়োজন থাকাও আবশ্যিক । কেননা বিনা প্রয়োজনে কেহই কোন কার্যে প্ররত হয় না । এই জন্য, প্রত্যেক শাস্ত্রেই উল্লিখিত চারি প্রকার অনুবন্ধ থাকে ; এবং এই বেদান্তশাস্ত্রেও তাহার অসম্ভাব নাই ।

কিরূপ ব্যক্তি বেদান্তের অধিকারী ?

যিনি বিধিপূর্বক বেদ বেদান্ত অধ্যয়ন করিয়া তাহার স্থূল মর্ম বুঝিয়াছেন, ইহজন্মে কি জন্মান্তরে কাম্য কর্ম ও শাস্ত্রনিষিদ্ধ কর্ম পরিত্যাগ পূর্বক কেবল নিত্য, নৈমিত্তিক ও প্রায়শ্চিত্তের অনুষ্ঠান দ্বারা নিম্পাপ ও নির্মল চিত্ত হইয়া তত্ত্বজ্ঞানের উপকারী চারি প্রকার কার্য অভ্যাস করিয়াছেন, সেই ব্যক্তিই প্রকৃত অধিকারী ।

কাম্য কর্ম কি ?

শাস্ত্রে স্বর্গ কি অন্যান্য সুখের কামনায় যে সকল কর্ম করিবার উপদেশ আছে, সেই সকল কর্ম কাম্য । যেমন জ্যোতিষ্ঠোম যাগ, সোমযাগ, রাজসূয় যজ্ঞ প্রভৃতি ।

নিষিদ্ধ কর্ম কি ?

নরক কি অন্য কোন অনিষ্টের হেতু বলিয়া শাস্ত্রে বাহ্য কবিভে নিষিদ্ধ আছে, সেই সকল কার্য নিষিদ্ধ বলিয়া গণ্য । যথা—ব্রাহ্ম-হত্যা ও রথ্য হিংসা প্রভৃতি ।

নিত্যকর্ম—যাহা না করিলে পাপক্ষয় হয় না, তাহাই নিত্যকর্ম । যেমন সঙ্ক্যা বন্দনা প্রভৃতি ।

নৈমিত্তিক কর্ম—যে সকল কর্ম, কোন এক নির্দিষ্ট উপলক্ষ্যে অনুষ্ঠিত হয়, তাহা নৈমিত্তিক নামে খ্যাত । যথা—পুণ্ড্রোষ্টি-যাগ ও জাত-কর্ম প্রভৃতি ।

প্রায়শ্চিত্ত—যে সকল কার্য কেবল পাপক্ষয়ের জন্য বিহিত, তাহা প্রায়শ্চিত্ত । চান্দ্রায়ণ প্রভৃতি অনেক প্রকার প্রায়শ্চিত্তের উপদেশ আছে ।

উপাসনা—শাস্ত্রোক্ত প্রণালী অবলম্বন করিয়া, সপ্তম ব্রহ্মে মনোনিবেশ করা । শাস্ত্রে অনেক প্রকার উপাসনার উপদেশ আছে, তন্মধ্যে “শাণ্ডিল্যবিদ্যা” নামক উপাসনাতী ছান্দোগ্য ব্রাহ্মণে উক্ত হইয়াছে ।

উল্লিখিত কর্মের দ্বারা বুদ্ধিশুদ্ধি অর্থাৎ চিত্তের দোষরাশি বিদূরিত হয় এবং উপাসনার দ্বারা চিত্তের চঞ্চল স্বভাব তিরোহিত হইয়া একত্র অবস্থা অভ্যস্ত হয় । বেদে উক্ত হইয়াছে, যে “ব্রাহ্মণেরা বেদ অর্থাৎ বেদবিহিত যাগ যজ্ঞাদি এবং মানস-ব্যাপাররূপ উপাসনার দ্বারা সেই—এই আত্মাকে (সেই = পরমাত্মা । এই = জীবাত্মা ।) জানিতে পারিবেন ।

স্মৃতিকার ঋষিরাও বলিয়াছেন, “তপস্যার দ্বারা পাপক্ষয় হয়, এবং উপাসনার দ্বারা মোক্ষ লাভ হয়।”

চিন্তাশক্তি ও একাগ্রতা লাভ ভিন্ন উহাদের পিতৃলোক ও সত্যলোক প্রাপ্তিরূপ আনুশঙ্গিক ফলও আছে। কেননা, বেদে উক্ত হইয়াছে যে, “নিত্য নৈমিত্তিক কৰ্মের দ্বারা পিতৃলোক প্রাপ্তি অর্থাৎ স্বর্গগতি হয় এবং উপাসনার দ্বারা সত্যলোক অর্থাৎ ব্রহ্মলোক লাভ হয়।”

পূর্বোক্ত চারি প্রকার সাধন কি কি ?

(১) কোন্ বস্তু নিত্য, কোন্ বস্তু অনিত্য, তাহা বিবেচনা করা।
(২) ঐহিক ও পারলৌকিক ফলভোগে বৈরাগ্য উৎপাদন করা।
(৩) আত্মাতে শব্দমাদি ছয় প্রকার গুণের উদ্বেক করা। (৪) এবং মুমুক্শু হওয়া। এই চারি প্রকার আত্ম-ব্যাপারের নাম সাধন অর্থাৎ আত্মতত্ত্বজ্ঞানের উপকারী। সুতরাং এই চারি প্রকার না থাকিলে অধিকারিত্ব পূর্ণ হয় না।

নিত্যানিত্য বস্তু বিচার কিরূপ ?

এক অদ্বিতীয় ব্রহ্মই নিত্য; অবশিষ্ট সমস্তই অনিত্য; এইরূপ বিবেচনা করা।

উক্ত বিবেচনা দৃঢ়তর হইলে স্বতঃই ঐহিক আনুশঙ্গিক ফলভোগে বিরাগ জন্মে। অভ্যপ্রায় এই যে, গন্ধ-মাল্য-বনিতাদি ঐহিক ভোগ্য বিষয় যেমন যত্নসাধ্য বলিয়া অনিত্য অর্থাৎ ক্ষণবিনাশী; সেইরূপ, স্বর্গাদি পারলৌকিক ভোগ্য বিষয়ও যত্নসাধ্য বলিয়া অনিত্য অর্থাৎ নশ্বর। বিষয়ের নশ্বরত্ব এবং আনন্দময় ব্রহ্মের নিত্যত্ব পূর্ণত্ব জানিতে পারিলে জীবের কাষে কাষেই নশ্বর সুখের প্রতি বৈরাগ্য উপস্থিত হয়।

শব্দমাদি ছয় প্রকার কি কি ?

(১) শব্দ, (২) দম, (৩) উপরতি, (৪) তিতিক্ষা, (৫) সমাধান (৬) ও প্রজ্ঞা।

শম—অন্তরিস্থির নিয়ম ;—অর্থাৎ আত্মজ্ঞানের অনুপযোগী
রূপা বিষয় হইতে অন্তঃকরণকে প্রতিনিবৃত্ত করণ ।

দম—বহিরিস্থিয় দমন ; অর্থাৎ আত্মজ্ঞানের প্রতিবন্ধক বিষয়
রাশি হইতে চক্ষুরাদি ইন্দ্রিয়কে প্রতিনিবৃত্ত করণ ।

উপরতি—বিষয়-প্ররতি নিবৃত্ত হইলেও যাহাতে পুনর্ব্বার বিষয়
প্ররতি না হয়, এরূপ করা, কিংবা বিধিপূর্ব্বক কৰ্ম্মকাণ্ড পরিত্যাগ
অর্থাৎ সম্র্যাসমর্শ্ব গ্রহণ করা ।

তিতিক্ষা—শীতোষ্ণ ও মানাপমান ও শোকহর্ষ প্রভৃতি দ্বন্দ্ব
(যুগল) সহ করা, অর্থাৎ ঐ ঐ বিষয়ে উদ্বিগ্ন না হওয়া ।

সমাধান—আত্মাতে চিত্তের একতানতা উৎপাদন ।

প্রজ্ঞা—গুরু ও বেদান্তবাক্যে বিশ্বাস ।

মুমুক্শু—মুক্ত হইবার ইচ্ছা ।

এতাদৃশ ব্যক্তিকে যথার্থ অধিকারী, ইহা বেদে উক্ত হইয়াছে ।
যথা—“শাস্ত, দাস্ত, বিষয় হইতে উপরত, দ্বন্দ্ব, সহিষ্ণু ও একাগ্র-
চিত্ত হইয়া আত্মাতেই পরমাত্মা দর্শন করিবেক ।” অপিচ, “ যে
ব্যক্তির চিত্ত শান্তি প্রাপ্ত হইয়াছে, বহিরিস্থিয় সকল বশীভূত হই-
য়াছে, কামক্রোধাদি ননোদোষ সকল দূরীভূত হইয়াছে, যে উল্লিখিত
শাস্ত্রবিহিত কৰ্ম্মের অনুষ্ঠান করিয়াছে, যে আপনাতে মদ্গুণ চতুর্ভূত
আধান করিয়াছে, এমন ব্যক্তি যদি অনুগত হয়, তবে তাহাকে
এই ব্রহ্মবিদ্যা অবশ্য প্রদান করিবেক ।

অধিকারী নির্ণয় হইল, এক্ষণে বিষয় কি ? তাহা বলা যাই-
তেছে ।

এই শাস্ত্রের বিষয় অর্থাৎ প্রধান প্রতিপাদ্য জীব-ব্রহ্মের ঐক্য ।
মনুষ্য ভ্রান্তিক্রমেই আপনাকে ব্রহ্মনামক সর্ব্বগুণাভীত বিশুদ্ধ চৈতন্য
আত্মা হইতে পৃথক্ বলিয়া জানে, তাহাদের সেই ভ্রান্তিজ্ঞান বিদূরিত
হইলে যে জ্ঞানময় চৈতন্যময় প্রমের পদার্থ অবশিষ্ট থাকে, সেই

প্রমেয় (অভাস্তজ্ঞানের বিষয় = জীবব্রহ্মের ঐক্য) পদার্থ বেদান্তের বিষয় । যেহেতু তাহাতেই বেদান্তশাস্ত্রের তাৎপর্য ।

সম্বন্ধও আছে ; যেহেতু শাস্ত্র অসম্বন্ধ কথা বলেন না । সম্বন্ধ, প্রতিপাদ্য-প্রতিপাদক বা বোধ্যবোধক সম্বন্ধ । যেহেতু সেই ঐক্যরূপ প্রমেয় উপনিষদাদি শাস্ত্রের বোধ্য বা প্রতিপাদ্য, সেই হেতু শাস্ত্রও তাহার বোধক বা প্রতিপাদক ।

প্রয়োজন কি ?

আজ্ঞা হইতে অপৃথক ব্রহ্মচৈতন্যে যে অজ্ঞান সম্পর্ক ঘটিয়াছে, যে অজ্ঞান সম্পর্কে জীব আপনার নিঃস্বার্থতা জানে না, ব্রহ্মভাব জানে না, সুখ দুঃখ ভোক্তা জন্মমরণবান্ জীব বলিয়াই জানে, সেই অজ্ঞান নিয়তি এবং তদনন্তর আপনার আনন্দময়ত্ব অনুভব । এই দুই প্রকার প্রয়োজন । শ্রুতিও এই কথা বলিয়াছেন, যথা—“আত্মজ ব্যক্তিই অজ্ঞান কম্পিত শোক হইতে উত্তীর্ণ হয় ।” “ব্রহ্মজ ব্যক্তিই ব্রহ্মভাব প্রাপ্ত হয় ।”

মন্তক জ্বলিয়া উঠিলে লোক যেমন সমস্ত পরিত্যাগ করিয়া জল-সমীপে গমন করে, সেইরূপ, জন্মমরণাদি-যাতনাময়-সংসারানলে পরিতপ্ত হইয়া পূর্বোক্ত অধিকারী উপঢৌকন গ্রহণ পূর্বক বেদ বেদান্তপারগ ব্রহ্মবিৎ গুরুর নিকট গমন করেন এবং তাঁহার অনুগত হন । বেদও এইরূপ কথা বলিয়াছেন । যথা—“সমিৎ অর্থাৎ গুরুর উপযুক্ত উপায়ন হস্তে লইয়া বিদ্বান্ এবং ব্রহ্মজ গুরুর নিকট যাইবেন ।” অনন্তর সেই বিদ্বান্ গুরু, রূপা করিয়া শিষ্যকে “অধ্যায়োপ” ও “অপবাদ” এই দুই যুক্তি পথ অবলম্বন করিয়া ব্রহ্মোপদেশ (অজ্ঞাত বস্তু জানানকে উপদেশ বলে) করিবেন । কেননা, শাস্ত্রে উক্ত আছে যে, “বিদ্বান্ গুরু বিধিবিধানক্রমে সমীপে উপস্থিত শিষ্যকে ব্রহ্মবিদ্যা উপদেশ করিবেন ।” (তাৎপর্য্য এই যে, গুরুপদেশ ব্যতীত কোন বিদ্যাই ফলবতী হয় না) ।

অধ্যারোপ কি? ভ্রম। ভ্রম ও আরোপ একই কথা। অধি + আ + রূপ = অধ্যারোপ। অধি = অধিকরণ অর্থাৎ বস্তু। আ = মিথ্যা। রূপ = আকার। মিলিতার্থ এই যে, সর্পের সহিত কোন সম্পর্ক নাই, এরূপ এক রজ্জুতে যেমন সর্পভ্রম হয়, সেইরূপ বস্তুতে অবস্তুর আরোপ অর্থাৎ ভ্রমের নাম অধ্যারোপ। ফল কথা এই যে, সত্য বস্তুতে মিথ্যা বস্তুর জ্ঞান হওয়ার নাম অধ্যারোপ।

এক, অদ্বিতীয়, সংস্বরূপ, আনন্দাত্মক ও জ্ঞানময় ব্রহ্মই বস্তু ; আর অজ্ঞান ও তদ্বিজ্ঞপ্তিত অন্যান্য যে কিছু পদার্থ, সমস্তই অবস্তু। অজ্ঞান কি? অজ্ঞান একপ্রকার জ্ঞান-নাশ্য অনির্বচনীয় পদার্থ। তাহা ভাব ও অভাব, বস্তু ও অবস্তু, দুএর বহিভূত। তৃতীয়া প্রকৃতি অর্থাৎ ক্লীব যেমন স্ত্রী ও পুরুষ, দুএর বহিভূত সেইরূপ। অজ্ঞান শব্দশব্দের ন্যায় বাক্য পুত্রের ন্যায় আত্যন্তিক অবস্তু নহে ; যেহেতু তাহা জীবমাত্রই “আছে বলিয়া” অনুভব করিতেছেন। অজ্ঞান ব্রহ্ম পদার্থের ন্যায় বস্তুও নহে ; কেননা, উহা জ্ঞান হইলে থাকে না। জ্ঞানোত্তরকালে উহা মিথ্যা বলিয়াই প্রতীতি হয়। যাহা থাকে না, যাহার ত্রৈকালিক অস্তিত্ব নাই, যাহা মিথ্যা বা ভ্রম বলিয়া প্রত্যক্ষ হয়, তাহাকে কিরূপে বস্তু বলা যায় ? অতএব উহা বস্তু কি অবস্তু, সং কি অসং, সাংসার কি নিরাসার, কিছুই বলা যায় না। যাহাকে “ইহা অমুক” বলিয়া অবধারণ করা যায় না, তাহাই অনির্বচনীয়। যদি বল, জ্ঞানের অভাবের নামই অজ্ঞান ; তাহা বলিতে পার না। “জ্ঞানের অভাব অজ্ঞান” এস্থলে জ্ঞানশব্দের অর্থ পর্যালোচনা করিয়া দেখিলে উহা যে অভাব পদার্থ হইতে পারে না, তাহা স্পষ্টই অনুভূত হয়। শাস্ত্রে চৈতন্যকে জ্ঞান বলে, আবার বুদ্ধি রূপকেও জ্ঞান বলে, এবং কেহ কেহ জ্ঞানকে আত্মার গুণ বলিয়াও ব্যাখ্যা করেন। এই তিন প্রকার জ্ঞানের কোন প্রকার জ্ঞানের অভাব অর্থাৎ অনস্তিত্ব ধরবেন ?

প্রথমোক্ত জ্ঞানটী নিত্য নিরবয়ব ; সুতরাং তাহার অভাব অস্বী-
কার্য্য। দ্বিতীয়টী বাস্তবিক জ্ঞান নহে, যেহেতু তাহা জড়। বুদ্ধিরূপিত
যখন চৈতন্য ব্যাপ্ত হইয়াই বস্তুর প্রকাশক হয়, সে যখন চৈতন্য
ছাড়িয়া স্বয়ং কিছুই প্রকাশ করিতে সক্ষম নহে, তখন সে প্রকৃত
জ্ঞান নহে, জ্ঞানের অর্থাৎ চৈতন্যের সংশ্লিষ্ট বলিয়া লোকে তাহাতে
উপচার ক্রমে জ্ঞান বলিয়া উল্লেখ করে। সুতরাং তাহার অভাবও
প্রকৃত অজ্ঞান নহে। তৃতীয় পক্ষও নহে। কেননা, জ্ঞান নামক
আত্মগুণের একবারে অভাব হওয়াও অসম্ভব। কারণ, যখন যখনই
“আমি অজ্ঞান ছিলাম—কিছুই জানিতেছিলাম না” বলিবে তখন
তখনই তোমার জ্ঞানের অস্তিত্ব সপ্রমাণ হইবেক। তৎকালে তোমার
অন্য কোন জ্ঞান না থাকুক—অজ্ঞানবিষয়ক জ্ঞান ছিল—ইহা নির্দ্বারিত
হইবেক। কেননা তুমি যে অজ্ঞান ছিলে—এ অনুভবটীও জ্ঞান।
“অজ্ঞান ছিলাম” ইহার অর্থ কি ? না আমার জ্ঞান তৎকালে অজ্ঞান
ভিন্ন অন্য কোন বিষয়কে আলিঙ্গন করিতেছিল না। ইহাই উহার
অর্থ। অতএব, অজ্ঞান পদার্থটী অভাব অর্থাৎ শূন্যস্বরূপ নহে।
উহা তাব অর্থাৎ অভাব পদার্থ হইতে ভিন্ন। অথচ যৎকিঞ্চিৎ
অর্থাৎ এক প্রকার অস্থির পদার্থ।

মাত্র অজ্ঞান বলিলে লোকে পাছে অভাব পদার্থ বুঝিয়া ফেলে,
সেই তয়ে “ভাবরূপং” বিশেষণ দেওয়া হইল। নির্দ্বারিতরূপে
উহার স্বরূপ নির্ণয় করা যায় না বলিয়া “সদস্যস্ত্যামনির্বচনীয়ং”
বলা হইয়াছে। উহা মিথ্যা নামক আত্মগুণ নহে, ইহা জানাইবার
জন্য “ত্রিগুণাত্মকং” বলা হইয়াছে। অজ্ঞান জন্য এতৈক্য পদার্থেই
সত্ত্ব রজ ও তমগুণ থাকায় অজ্ঞান ত্রিগুণাত্মক বলিয়া অনুমিত হয়।
জ্ঞানের সঙ্গে বিরোধিতা থাকায় অর্থাৎ জ্ঞান হইলেই অজ্ঞান তিরো-
হিত হয় বলিয়া উহাকে “জ্ঞান বিরোধী” বলা যায়। অজ্ঞান পদার্থকে
ভাব বলিয়া ব্যাখ্যা করিলেও উহা ব্রহ্মপদার্থের ন্যায় পারমার্থিক

ভাব নহে বলিয়া “যৎকিঞ্চিৎ” বিশেষণ দিয়া বুঝান গেল । যৎকিঞ্চিৎ অর্থাৎ এক প্রকার অস্থির বা অনির্বাচ্য পদার্থ । এরূপ অজ্ঞান যে আছে—তাহা অনুভব সিদ্ধ । সকল লোকেই “অহং অজ্ঞঃ” আমি অজ্ঞ অর্থাৎ আমি জানিনা—আমি কে ? তাহা আমি জানিনা— ইহা কি ? উহা কি ? তাহা আমি জানি না, এরূপ বলিয়া থাকেন এবং অনুভব করিয়াও থাকেন । সুতরাং তাঁহারা যে সকলেই অজ্ঞান-প্রাপ্ত তাহা আর সপ্রমাণ করিবার আবশ্যক নাই । প্রত্যেক ব্যক্তির উক্তরূপ অনুভবই প্রত্যেক ব্যক্তির অজ্ঞানসত্তাবের প্রমাণ । এবং অজ্ঞান যে অনির্বাচনীয় পদার্থ তাহাও উক্তরূপ অনুভবের দ্বারা সপ্রমাণ হইয়াছে । অজ্ঞান কি ? তাহা নির্দ্বারিতরূপে জানা থাকিলে কখনই আমরা উক্তরূপ মোহে অভিভূত হইতাম না । অতএব, অজ্ঞান নামক যে এক প্রকার অনির্বাচনীয় যৎকিঞ্চিৎ পদার্থ আছে ও তাহা অনুভব—শাস্ত্র উভয় প্রমাণ সিদ্ধ । এ বিষয়ে প্রতি আছে যে, দেব অর্থাৎ স্বয়ংপ্রকাশ আত্মার শক্তির স্বরূপ অজ্ঞান আপন গুণের দ্বারা গুপ্ত আছে ন” ।

এই অজ্ঞান আপাততঃ নানা রূপে ভাসমান হইলেও বস্তুতঃ উহা এক । সেই জন্যই শাস্ত্রকারেরা উহার সমষ্টি অর্থাৎ সমুদায় বা অপৃথক্ভাব লক্ষ্য করিয়া এক এবং ব্যুটি অর্থাৎ ভিন্ন ভিন্ন ভাব বা বিশেষ ভাব লক্ষ্য করিয়া বহুবলিয়া উল্লেখ করিয়াছেন । যেমন বিশেষ বিশেষ বুদ্ধের সমষ্টি ভাবে এক বন এবং জলের সমষ্টিভাবে এক জলাশয়, সেইরূপ, জীবগত নানা প্রকার অজ্ঞানের সমষ্টি ভাব ধরিলে তাহা এক । (সমুদ্র, তরঙ্গ, লহরী, কেন প্রভৃতি যেমন জল হইতে ভিন্ন নহে, সেইরূপ, এ জীব সে জীব, কোন জীবই অজ্ঞান ছাড়া নহে এবং অজ্ঞানের প্রকার-সংখ্যা যতই হউক, সমস্তই অজ্ঞান ভিন্ন অন্য কিছু নহে ।) ইহাতে শাস্ত্র প্রমাণ যথা— “কাহারও সৃষ্টনহে এরূপ সত্ত্ব রজ ও তমোগুণাত্মক অজ্ঞান এক ।”

এই সমষ্টি অজ্ঞানটী উৎকৃষ্টের অর্থাৎ অপ্রতি-হত স্বভাব পরি-পূর্ণ চৈতন্যের অর্থাৎ ঈশ্বরের উপাধি বলিয়া বিশুদ্ধ সত্ত্বপ্রধান । (উপ + আ + ধা + ই = যে নিকটে থাকিয়া আপনার গুণ সমীপস্থ বস্তুতে আরোপ করে— সেই উপাধি । জবা পুষ্প ক্ষুটিক-নিকটে থাকিয়া আপনার লোহিত্য ক্ষুটিকে আরোপিত করে বলিয়া জবা ক্ষুটিকের উপাধি । অজ্ঞানও চৈতন্য-সম্বন্ধানে থাকিয়া আপনার গুণ দোষ চৈতন্যে আরোপিত করে বলিয়া চৈতন্যের উপাধি । যে যাহার উপাধি সে তাহার উপহিত । চৈতন্যের উপাধি অজ্ঞান সুতরাং চৈতন্যও অজ্ঞানের উপহিত । উৎকৃষ্ট ও বিশুদ্ধ প্রধান, এই দুই শব্দের দ্বারা এইরূপ ভাবার্থ পাওয়া যাইতেছে যে, সৃষ্টি কালে চৈতন্যের মূল প্রকৃতি ভিন্ন মন বুদ্ধি প্রভৃতি অন্য কোন ক্ষুদ্র উপাধি ছিল না । সুতরাং তৎকালে তিনি উৎকৃষ্ট । সত্ত্ব রজ ও তম এই গুণ ত্রয় যখন সমান ভাবে থাকে তখন সৃষ্টি হয় না । যখন কোন একটা বুদ্ধিপায় তখনই সৃষ্টি হয় । সৃষ্টির প্রথমেই প্রকৃতিব বা অজ্ঞানের সর্ব প্রকাশক সর্ব মর্যাদাকারক সর্ব বীজ স্বরূপ সুখময় ও জ্ঞানময় সত্ত্ব অংশই প্রবদ্ধ হইয়া মহত্তত্ত্ব সৃষ্টি করে, ক্রমে অহঙ্কার প্রভৃতির সৃষ্টি হয় । সুতরাং সমষ্টি অজ্ঞান বা মহত্তত্ত্বের সত্ত্ব গুণটী প্রধান ও প্রবল থাকে,—রজ ও তম গুণ বিলুপ্ত প্রায় বা অভিভূত থাকে । কাষে কাষেই তাহাকে বিশুদ্ধ সত্ত্ব প্রধান বলা যায় । সুতরাং এই সমষ্টি অজ্ঞানে উপহিত (অর্থাৎ মহত্তত্ত্বোপরিত চৈতন্য) চৈতন্য সর্বজ্ঞ, সর্বৈশ্বর, সর্বনিয়ন্তা, অব্যক্ত, (সর্ব কার্যের বীজ) অন্তর্ধানী, জগৎকারণ, এবং ঈশ্বর প্রভৃতি নাম দ্বারা অভিহিত হন ।

এতাদৃশ সমষ্টি অজ্ঞানের অবতাসক বলিয়া তিনি সর্বজ্ঞ । সমষ্টির অজ্ঞানের গর্ভে সকল জ্ঞানই আছে ; এবং তাদৃশ সমষ্টি অজ্ঞানকে তিনি জানিতেছেন সুতরাং তিনি সর্বজ্ঞ । এ বিষয়ে জ্ঞাতি এই যে,

“সমষ্টি ও তদন্তঃপাতী ব্যক্তি সমস্তই জামেন তিনি সর্বজ্ঞ ও পরমেশ্বর।”

ঈশ্বরের উপাধি স্বরূপ এই সমষ্টি অজ্ঞানটীই যাবস্ত অন্য বস্তুর কারণ ; সেই হেতু উহা ঈশ্বরের কারণ শরীর। আনন্দের প্রাচুর্য্য থাকাতে আনন্দময় এবং কোষের ন্যায় আচ্ছাদক বলিয়া কোষ ; দুএ মিলিয়া আনন্দময়কোষ নামে উক্ত হয়। আকাশাদি সমস্ত অন্য বস্তুই উহাতে উপরত অর্থাৎ লয় প্রাপ্ত হয় বলিয়া উহা মহাসুষুপ্তি অর্থাৎ প্রলয় নামে অভিহিত হইয়া থাকে। যে হেতু উহা মহাসুষুপ্তি, সেই হেতু উহাকে স্থূল প্রপঞ্চ অর্থাৎ ঈশ্বরের বিরটি অবস্থা ও সূক্ষ্ম প্রপঞ্চ অর্থাৎ হিরণ্যগর্ভ অবস্থারও লয়-স্থান বলা যায়।

যেমন বনের ব্যক্তি বৃক্ষ এবং তাহা অনেক ; আর জলাশয়ের ব্যক্তি জল ও তাহাও অনেক ; সেইরূপ, মূলা-জ্ঞান বা সমষ্টি অজ্ঞানের ব্যক্তি জ্ঞানও অনেক। প্রকৃতি আছে যে, “পরমেশ্বর বহু মায়ায় দ্বারা বহু রূপে প্রকাশ পাইতেছেন।”

এ স্থলে দেহ, ইন্দ্রিয় ও অন্তঃকরণাদি নানা প্রভেদ যুক্ত জীব-ব্যাপী অজ্ঞানকে ব্যক্তি অজ্ঞান এবং মহত্ত্ব নামক অবিভক্ত ঈশ্বর গত মূলাজ্ঞানকে সমষ্টি-অজ্ঞান বলিয়া নির্দেশ করা হইয়াছে।

এই ব্যক্তি অজ্ঞানটী নিকৃষ্টের অর্থাৎ অসর্বজ্ঞ ও অপ্প্রাক্তিমান্ জীবের উপাধি ও মলিন সত্ত্ব প্রধান সূতরাং ইহাতে যে চৈতন্য প্রাতি-বিস্তৃত হইতেছে—সেই জীব চৈতন্যও অপ্প্রজ্ঞ। অপ্প্রজ্ঞতা হেতু উহাকে অনীশ্বরত্বাদি গুণ বিশিষ্ট প্রাজ্ঞ (প্র+অজ্ঞ) বলা যায়। “মলিন সত্ত্ব প্রধান” ইহার ভাবার্থ এই যে, মহত্ত্ব নামক মূলাজ্ঞানের পর উহার রজ ও তমো অংশ প্রবন্ধ হইয়া অহংকার ও অন্তঃকরণ নিচয়ের সৃষ্টি করিয়াছিল। রজ ও তমোমিশ্রিত হওয়ায় অন্তঃকরণাদির প্রকাশ শক্তি অপ্প্র সূতরাং তদুপহিত চৈতন্য অর্থাৎ জীব অপ্প্রজ্ঞ।

জীবের প্রাজ্ঞ নাম দিবার কারণ এই যে, ইনি সমস্ত অজ্ঞানের অবভাসক নহেন, মাত্র ব্যক্তি অজ্ঞানের অবভাসক। এবং ইহার উপাধিটীও অস্পষ্ট অর্থাৎ রজস্তমোমিশ্রিত হওয়ায় মলিন। কাযে কাযেই ইনি অল্প প্রকাশক। এই জন্যই ইনি প্রাজ্ঞ (প্রায়েণ অজ্ঞঃ) অর্থাৎ প্রায়ই জানেন না।

এই ব্যক্তি অজ্ঞান রূপ উপাধিটী জীবের অহঙ্কারাদির আদি কারণ বলিয়া কারণ শরীর, আনন্দের বাহুল্য হেতু আনন্দ-ময়, কোষের ন্যায় আচ্ছাদক বলিয়া কোষ, জাগ্রৎ ও স্বাপ্ন পদার্থ সমস্তই ইহাতে লয় হয় বলিয়া সুষুপ্তি (জীবের সুষুপ্তিই ব্যক্তি অজ্ঞান বুঝিবার উত্তম দৃষ্টান্ত) সুতরাং উহাকে স্থূল সূক্ষ্ম শরীরের লয় স্থান বলিয়া ব্যবহার করা যায়। (মহাসুষুপ্তি কালে বা প্রলয় কালে অর্থাৎ ঈশ্বরের সুষুপ্তিতে এবং ঐও প্রলয়ে বা জীবের সুষুপ্তিতে যে কোন প্রকার ভোগ অর্থাৎ আনন্দ থাকে—তাহার প্রমাণ কি? ইহা বুঝাইবার জন্য বলিতেছেন।)

সেই সুষুপ্তি কালে ঈশ্বর ও প্রাজ্ঞ উভয়েই চৈতন্য-প্রদীপ্ত অতি সূক্ষ্ম অজ্ঞানরূতির দ্বারা আনন্দ অনুভব করিয়া থাকেন। (ভাবার্থ এই যে, তৎকালে অন্য কোন প্রবিভক্ত রূতি বা জ্ঞান থাকে না, কিন্তু অতিসূক্ষ্ম অর্থাৎ একটীমাত্র অবিভক্ত অর্থাৎ অখণ্ডাকার অজ্ঞানরূতিই থাকে; সুতরাং তৎকালে অন্য কোন বৈষয়িক আনন্দ থাকে না, আপনার আনন্দ স্বরূপতাই অনুভব করেন মাত্র।) এ বিষয়ে সত্যি প্রমাণ এই যে “প্রা- সুষুপ্তি কালে চৈতন্যের প্রকাশ দ্বারাই স্বনিষ্ঠ আনন্দ ভোগ করিয়া থাকেন।” এ বিষয়ে অনুভব প্রমাণ ও আছে। যথা—লোকের সুষুপ্তি ভঙ্গ হইলে, “আমি সুখে ছিলাম, কিছুই জ্ঞানিতে ছিলাম না” এইরূপ স্মরণ হইয়া থাকে। সুষুপ্তি কালে আনন্দের ও অজ্ঞানের অনুভব না থাকিলে কদাচ লোকের উক্তরূপ স্মরণীয় জ্ঞান হইত না। সুখ ও অজ্ঞান তৎকালে অনুভূত হইয়া

ছিল বলিয়াই লোকে সূক্ষ্মপ্তি ভেদের পর সেই অনুভূত সূক্ষ ও অজ্ঞান স্বরণ করিতে সমর্থ হয় ।

পূর্বে যে ব্যক্তি সমষ্টির কথা বলা হইয়াছে, তাহা করণ মাত্র । বন আর বৃক্ষ যেমন বস্তুতঃ অভিন্ন, জলাশয় ও জল যেমন বস্তুতঃ অভিন্ন, তদ্রূপ সেই ব্যক্তি সমষ্টি, দুই অজ্ঞানই বস্তুতঃ অভিন্ন অর্থাৎ এক ভিন্নতা করণা ব্যবহারিক ।

উপাধি অভিন্ন হইলে তদুপহিত চৈতন্যও অভিন্ন হইবে । বনের উপহিত (বনাবচ্ছিন্ন) আকাশ, আর বৃক্ষের উপহিত আকাশ যেমন ভিন্ন নহে, কিংবা জলপ্রতিবিস্তিত আকাশ আর জলাশয় প্রতিবিস্তিত আকাশ যেমন ভিন্ন নহে, তাবিয়া দেখ, তাহা বস্তুতঃ এক ; সেইরূপ, দৈশ্বর সংজ্ঞক সমষ্টি অজ্ঞান-উপহিত চৈতন্য, আর সূক্ষ্মপ্তি জীব বা প্রাজ্ঞ নামক ব্যক্তি অজ্ঞানোপহিত চৈতন্য বস্তুতঃ ভিন্ন নহে । তাবিয়া দেখ, উপাধি দূর করিলে চৈতন্য ভিন্ন অন্ন কিছু বর্তমান থাকে না । সুতরাং চৈতন্য পদার্থ এক । প্রতিও মহাসূক্ষ্মপ্তি ও ষণ্ড সূক্ষ্মপ্তি অবস্থাপন্ন চৈতন্যকে উক্তরূপে বর্ণনা করিয়াছেন বথা—“ ইনিই সকলের দৈশ্বর, ইনিই সর্বজ্ঞ, ইনিই সর্বাস্তব্যামী, ইনিই সকলের কারণ, ইনিই সকল ভূতের উৎপত্তি ও প্রলয়ের স্থান বা মূল কারণ । ”

বন ও তাহার আশ্রয়ীভূত আকাশ এবং বৃক্ষ ও তাহার আশ্রয়ীভূত আকাশ ; কিংবা জলাশয় ও তৎপ্রতিবিস্তিত আকাশ এবং জল ও জলাবচ্ছিন্ন আকাশ ; এই সমুদায় যে অথও দণ্ডায়মান মহাকাশে কল্পিত হইয়াছে—সেই মহাকাশকে যেমন অপেক্ষাকৃত তুরীয় অর্থাৎ চতুর্থ পদার্থ বলা যায়, সেইরূপ, সমষ্টি ও ব্যক্তি অজ্ঞান এবং তাহাদের উপহিত চৈতন্য অপেক্ষা অনুপহিত অর্থাৎ বিশুদ্ধ অদ্বয় অনবচ্ছিন্ন কেবল চৈতন্য তুরীয় অর্থাৎ চতুর্থ । (ভাবার্থ এই যে, বিরাট্ হিরণ্যগর্ভ ও দৈশ্বর অপেক্ষা কেবল চৈতন্য যেমন চতুর্থ ; সেইরূপ,

জীবেরও বিখ্য, তৈজস ও প্রাজ্ঞ অবস্থা অপেক্ষা কেবল চৈতন্য মাত্র অবস্থাটি তুরীয়। নিগূণতা হেতু নাম করণ না হওয়ায় চতুর্থ শব্দে উল্লেখ হয়।) এ বিষয়ে প্রতি প্রমাণ এই যে, সর্ব দোষ বর্জিত মঙ্গলময় ও অদ্বিতীয় বা অখণ্ড বিশুদ্ধ চৈতন্যকে পণ্ডিতেরা চতুর্থ বলিয়া মান্য করেন। তিনিই পরমাত্মা ও তিনিই বিজ্ঞেয়।”

“লোহায় দন্ধ করিতেছে ” এই বাক্যের যেমন দুইটি অর্থ অর্থাৎ একটি বাচ্যার্থ ও একটি লক্ষ্যার্থ, সেইরূপ, “তত্ত্বমসি ” ও “অহং ব্রহ্মাস্মি ” প্রভৃতি অদ্বৈত বোধক মহাবাক্য নিচয়েরও একটি বাচ্যার্থ ও একটি লক্ষ্যার্থ আছে। ভাবিয়া দেখ, অত্যন্ত সংযোগ বলে লোহার সহিত একীভূত হওয়ায় অগ্নি ও লোহা যে পরস্পর অত্যন্ত ভিন্ন পদার্থ এবং লোহার যে দাহিকা শক্তি নাই ইহা বিবেচনা না করিয়াই লোকে বলে, “লোহায় খুড়িয়াছে ” অতএব উক্ত লোহা শব্দের অর্থ লোহা নহে, লৌহের সহিত একীভাব প্রাপ্ত অগ্নিই লোহা শব্দের অর্থ এবং এইটাই লৌহ শব্দের বাচ্যার্থ ও লোহাকে ছাড়িয়া দিয়া প্রকৃত অগ্নিটি তাহার লক্ষ্যার্থ। এতদৃষ্টান্তের ন্যায়, উল্লিখিত সমষ্টি ও বাষ্টি অজ্ঞান, আর তরুপহিত চৈতন্য, এই দুয়ের একতাবটি তত্ত্বমস্যাশব্দ শব্দের বাচ্যার্থ, আর উপাধি ছইতে ভিন্নীকৃত কেবল চৈতন্যটি তাহার লক্ষ্যার্থ। শাস্ত্রেও এইরূপ উক্ত হইয়াছে যথা-

এতাদৃশ অজ্ঞানের দুইটি শক্তি আছে। একটির নাম আবরণ শক্তি, অপরটির নাম বিক্ষেপ শক্তি ।

আবরণ শক্তিটি বুঝিবার দৃষ্টান্ত এই যে, অত্যন্ত এক খণ্ড মেঘ দর্শকের নয়ন মাত্র আচ্ছন্ন করে, কিন্তু দর্শক মনে করে যে, মেঘ স্বর্ষ্যকে ঢাকিয়াছে। এইরূপ অজ্ঞানও নিজে বুদ্ধাদিরূপে পরিচ্ছিন্ন হইয়াও বুদ্ধিপ্রতিবিস্তৃত চৈতন্যকে আরত করায় বোদ্ধার আত্মগত সর্বব্যাপকতাদি অনুভব হয় না। (সর্বব্যাপক চৈতন্যের যে অংশে বুদ্ধি—সেই অংশ ভিন্ন অবশিষ্ট জীব অংশ আরত হওয়ায় আপনাকে

বন্ধ ও সংসারী বলিয়া অনুভব করে ।) অতএব আজ্ঞান, যে শক্তির দ্বারা আত্মার বস্তুার্থ স্বরূপ ঢাকিয়া রাখে—সেই শক্তির নাম আবরণ শক্তি । আজ্ঞাজ্ঞ ব্যক্তিরা এই কথাই বলিয়াছেন যথা—
“অজ্ঞান মনুষ্য যেমন মেঘাচ্ছন্ন চক্ষু হইয়া সূর্যকে মেঘাচ্ছন্ন ও প্রভাশূন্য মনে করে, সেইরূপ, অবিবেকী পুরুষ স্বীয় অজ্ঞানে আচ্ছন্ন—দৃষ্টি হইয়াই আপনাকে বন্ধ দেখে । যিনি মূঢ় বুদ্ধির দৃষ্টিতে বন্ধের ন্যায় দৃষ্ট হন,—সেই সর্বব্যাপী পরমাত্মা আমি । ”

জাতব্যবস্তু যদি অজ্ঞানের দ্বারা আবৃত হয় অর্থাৎ তাহার সর্বাংশের স্ফূর্তি না হয়, তাহা হইলে তাহাতে কোন এক বিপরীত জ্ঞান উপস্থিত হইবেই হইবে । যেমন রজ্জু কি জলদ্বারা অজ্ঞানাবৃত হইলে তাহাতে সর্প কি তৎসদৃশ অন্য এক কল্পিত দৃশ্য দৃষ্ট হয়, সেইরূপ, পরমাত্মার স্বরূপটিও অজ্ঞানের দ্বারা আবৃত হওয়ায় তাহাতে কর্তৃত্ব ভোক্তৃত্ব সুখিত্ব দুঃখিত্ব প্রভৃতি সংসার ধর্ম সকল কল্পিত হয় ।

এই বিক্ষেপ-শক্তি আর সৃষ্টি করিবার সামর্থ্য একই কথা । (আবৃত হইলেই বিক্ষেপ অর্থাৎ কল্পনা উপস্থিত হয়, ইহা অনুভব সিদ্ধ) রজ্জু বিষয়ক অজ্ঞান (রজ্জুর সর্বাংশ না জানা) যেমন সর্পাদির সৃষ্টি করে, (এই দৃষ্টান্ত বেদান্ত মতে সমস্ত দৃশ্যই কল্পিত) সেইরূপ, আত্মবিষয়ক অজ্ঞানও আবৃত আত্মাতে ভ্রমময় আকাশাদির সৃষ্টি করিয়াছে । অজ্ঞানের যে শক্তির দ্বারা তাদৃশ সৃষ্টি হয়, সেই শক্তির নাম বিক্ষেপ-শক্তি । এতদ্বিষয়ে শাস্ত্রপ্রামাণ্য এই যে, “অজ্ঞানের বিক্ষেপ-শক্তি নম্বর ব্রহ্মাণ্ডের সৃষ্টি করিয়া থাকে । ”

(উপাদেয় অর্থাৎ মেটরিএলস্ = কোথায় ? এ আপত্তি সম্ভবে না । কেন না) লুতা অর্থাৎ মাকড়শা কীট যেমন আত্ম চৈতন্যের প্রাবল্যে স্রোতপাদ্য তন্তুর নিমিত্ত কারণ এবং শরীর দ্বারা উপাদান কারণ হয়; সেইরূপ, পরমাত্মাও স্বীয় মায়ী স্বরূপ শরীরের দ্বারা জগৎ সৃষ্টির উপাদান কারণ ও চৈতন্যের প্রাবল্যে নিমিত্ত কারণ

বলিয়া গণ্য হয় । (অর্থাৎ লুপ্তাখ্য চৈতন্যশক্তির সাহায্যে বা সন্নিধান বশতঃ তাহার শরীর বা শরীরাস্তবর্তী বিকার অর্থাৎ লালার দ্বারা সূত্রের সৃষ্টি করে ; সেইরূপ, পরমাত্মার সন্নিধান বশতঃ তদীয় মায়ারূপ শরীর বিরূত হইয়াই বিচিত্র জগৎ উৎপন্ন হয়) উৎপত্তি প্রণালী এই রূপ ;—

তমোগুণ বহুল-বিক্ষেপ-শক্তি-যুক্ত-অজ্ঞানোপহিত চৈতন্য হইতে প্রথমতঃ আকাশ, আকাশ হইতে বায়ু, বায়ু হইতে অগ্নি, অগ্নি হইতে জল এবং জল হইতে পৃথিবী উৎপন্ন হয় । এতদ্বিরয়েও শ্রুতি প্রমাণ আছে । যথা—সেই অজ্ঞানোপহিত চৈতন্য রূপ পরমাত্মা হইতে আকাশ জন্মিয়াছে এবং সেই আকাশ হইতে বায়ু, বায়ু হইতে অগ্নি অগ্নি হইতে জল ও জল হইতে পৃথিবী উৎপন্ন হইয়াছে । (প্রত্যেক-টীতেই চৈত্যান্যের উপহিত ভাব আছে, ইহা বুঝিতে হইবেক ।)

সেই সকল উৎপন্ন আকাশাদিতে প্রকাশ শক্তির অন্নতা ও জড়, ভাবের আধিক্য থাকায় উহাদের প্রত্যেকের মূল কারণে যে তমোগুণের প্রাবল্য ছিল তাহা সহজেই অনুমিত হইতে পারে ।

উৎপত্তির অব্যবহিত পরেই সেই সকল আকাশাদিতে কারণগুণের তারতম্য ক্রমে সত্ত্বাদি গুণ সকল তারতম্য রূপে উৎপন্ন হইয়া ছিল ।

সেই প্রথমোৎপন্ন পঞ্চ পদার্থকে পণ্ডিতেরা সূক্ষ্ম ভূত, তন্মাত্রা ও অপঙ্খীকৃত মহাভূত বলিয়া থাকেন । সেই সকল সূক্ষ্ম ভূত হইতে জীবের সূক্ষ্ম শরীর ও স্থূল ভূত সকল উৎপন্ন হয় । (পূনঃ প্রলয় না হওয়া পর্য্যন্ত সেই সূক্ষ্ম শরীর আর স্থূল ভূত সকল বর্ত্তমান থাকিবেক । এখন যে আমরা আকাশ, বায়ু, জল, ও মৃত্তিকা উপভোগ করিতেছি তাহা পঙ্খীকৃত । এই জন্যই আমরা জলে আর আর ৩৪ পদার্থের ভাগ উপলব্ধি করিয়া থাকি ।)

সূক্ষ্মশরীর সকল ১৭ সপ্তদশ অবয়বে উপেত । সূক্ষ্ম শরীরের অন্য নাম লিঙ্গশরীর ।

সপ্তদশ (১৭) অবয়ব কি কি ? পাঁচ জ্ঞানেন্দ্রিয়, বুদ্ধি, মন, কর্মেন্দ্রিয় পাঁচ, এবং শরীরস্থ পাঁচ বায়ু । সূক্ষ্ম শরীরটী এই সপ্তদশ মাত্র অবয়ব সম্পন্ন । জ্ঞানেন্দ্রিয় কি ? না জ্ঞানজনক ইন্দ্রিয় । তাহার সংখ্যা পাঁচ । শ্রোত্র, ত্রুক্ষু, চক্ষু, জিহবা ও ঘ্রাণ । (ইন্দ্রিয় সকল প্রত্যক্ষের অগোচর । স্থূল দেহে সংলগ্ন যে চক্ষুঃ প্রভৃতি— তাহার ইন্দ্রিয় নহে, ইন্দ্রিয়ের গোলক অর্থাৎ বাসস্থান মাত্র । মরণ কালে স্থূল দেহের স্থূল ভূত গুলি পাড়িয়া থাকে, উল্লিখিত ১৭টী একত্রিত হইয়া নির্গত হয় । সেই জন্যই সূক্ষ্মশরীরের জ্ঞান শক্তি, কার্য শক্তি, সকল শক্তি ও নিশ্চয়করণশক্তি সমস্তই থাকে ; বরং অধিক থাকে ।) এই সকল জ্ঞানেন্দ্রিয় আকাশাদি সূক্ষ্ম ভূতের সাত্ত্বিক অংশ হইতে উৎপন্ন হইয়াছে ।

অন্তঃকরণের নিশ্চয়-করণ-শক্তি-যুক্ত হৃতির নাম বুদ্ধি ; আর সংকল্প ও বিকল্প (বিবিধ কল্পনা করিবার শক্তি) শক্তিমতী অন্তঃকরণ হৃতির নাম মন । চিত্ত আর অহঙ্কার এই দুইটী বুদ্ধিও মনের অন্তর্গত, অনুসন্ধানাত্মক আয় হৃতির নাম চিত্ত, আর অভিমানাত্মক আয় হৃতির নাম অহঙ্কার ।

উল্লিখিত বুদ্ধি আর মন, মিলিত পঞ্চ ভূতের সাত্ত্বিক অংশ সম্ভূত । যে হেতু ইহারা প্রকাশস্বভাব, সেই হেতু ইহারা সাত্ত্বিক-াংশ সম্ভূত । সত্ত্ব ভিন্ন অন্য কোন গুণের প্রকাশ স্বভাবতা নাই ।

এই বুদ্ধি আর পাঁচ জ্ঞানেন্দ্রিয় এই ছয়ের সমষ্টিকে বিজ্ঞানময় কোষ বলা যায় ।

এই বিজ্ঞানময় কোষকেই ইহলোক পরলোক সঞ্চারী জীব বলিয়া ব্যবহার করা হইয়া থাকে । ইহাতেই কর্তৃদ, ভোক্তৃদ, অভিমান বর্ত্তমান অর্থাৎ এই বিজ্ঞানময় কোষই “ অহংকর্তা, অহং-করোমি, অহংভোক্তা, অহং সুখী ” এইরূপ অভিমান করিয়া থাকে ।

মন আর পাঁচ কর্মেন্দ্রিয় মিলিত হইলে তাহাকে মনোময় কোষ বলা যায় ।

কর্মেন্দ্রিয় কি ?

বাক, পাণি, পাদ, পায়ু ও উপস্থ । এই পাঁচটির দ্বারা কৰ্ম বা কার্য্য সকল সাধিত হয় বলিয়া কর্মেন্দ্রিয় নামে খ্যাত । (এ পাঁচটিও ইন্দ্রিয়ের অগোচর ; দৃশ্যমান হস্ত পাদাদি উহাদের বাসস্থান ।)

এই পাঁচ কর্মেন্দ্রিয় আকাশাদি ভূতের রজ অংশ হইতে উৎপন্ন হইয়াছে ।

বায়ু পঞ্চক কি কি ?

প্রাণ, অপান বান, উদান, ও সমান । (শরীরে এই পাঁচ প্রকার বায়ু বাস করে ।)

প্রাণ—অর্থাৎ অগ্রনিঃসরণ স্বভাব নাসাগ্র সঞ্চারী বায়ু ।

অপান—অধোগমনশীল এবং (মলদ্বার) পায়ু প্রভৃতি নীচাঙ্গ সঞ্চারী বায়ু ।

বান—সর্ব্বনাড়ীসঞ্চারী ও সমস্ত শরীর ব্যাপী বায়ু ।

উদান—উর্দ্ধগতি স্বভাব এবং কণ্ঠস্থ বায়ু । ইহাকে উৎক্রমণ বায়ুও বলে । ইনিই অন্যান্য বায়ু ও ইন্দ্রিয় দিগকে লইয়া দেহ-হইতে বহির্গত হন ।

সমান—ভুক্ত দ্রব্যের সমীকরণকারী বায়ু । সমীকরণ অর্থাৎ ভুক্ত দ্রব্যের পরিপাক, তদনন্তর রসরক্তাদির যথাযথ বিভাগ ।

কেহ কেহ বলেন যে নাগ, কুর্ম, কুকর, দেবদত্ত, ও ধনঞ্জয় নামক আরও পাঁচ প্রকার বায়ু আছে । নাগ বায়ুর কার্য্য উদ্গীরণ । কুর্ম বায়ুর কার্য্য উশ্মীলন অর্থাৎ চক্ষুরাদি অঙ্গের বিকাশ করণ । কুকরের কার্য্য ক্ষুধা । ধনঞ্জয়ের কার্য্য পুষ্টি ।

কোন কোন আচার্য্য বলেন যে, নাগ প্রভৃতি উপবায়ু সকল

প্রাণাদি বায়ুর অন্তর্ভূত ; সুতরাং পাঁচ বায়ু ভিন্ন দশ বায়ু বলিবার
আবশ্যক নাই ।

এই প্রাণাদি পাঁচ বায়ু মিলিত আকাশাদি পঞ্চকের রজঃ অংশ
হইতে সমুৎপন্ন হইয়াছে । (যে হেতু রজঃ ভিন্ন অন্য কাহারও
ক্রিয়াশক্তি নাই ।)

উক্ত পাঁচ প্রকার কর্মেন্দ্রিয় আর পাঁচ প্রকার বায়ু মিলিত হইলে
প্রাণময়কোষ নাম প্রাপ্ত হয় ।

এই সকল কোষের মধ্যে বিজ্ঞানময়-কোষটী জ্ঞান-শক্তি সম্পন্ন
ও কর্তৃস্বরূপ ; মনোময় কোষটী ইচ্ছা-শক্তিবিশিষ্ট ও করণস্বরূপ
এবং প্রাণময় কোষটী ক্রিয়া-শক্তি যুক্ত ও কার্য্যস্বরূপ । যোগ্যতা
অনুসারেই এতদ্রূপ বিভাগ করনা করা হইল । সম্মিলিত এই
কোষত্রয়কে হৃদয় শরীর বলা যায় ।

এই হৃদয় শরীরেরও বন ও বৃক্ষের ন্যায় কিংবা জলাশয় ও জলের
ন্যায় সমষ্টি এবং ব্যষ্টি আছে । একই বুদ্ধির বিষয় হইলে সমষ্টি ; আর
বহু বুদ্ধির বিষয় হইলে ব্যষ্টি । (স্থাবর জন্ম সমস্ত প্রাণীর হৃদয়শরীর
হৃদ্রাশ্ম নামক হিরণ্যগর্ভের বুদ্ধির বিষয় হওয়াতে সমষ্টি ; আর
প্রত্যেক জীবের স্বীয় স্বীয় বুদ্ধির বিষয় হওয়াতে ব্যষ্টি ।)

এই সমষ্টি হৃদয়শরীরোপহিত চৈতন্য-হৃদ্রাশ্ম হিরণ্যগর্ভ ও প্রাণ
নামে ব্যবহৃত হন । হৃদ্রের ন্যায় প্রত্যেকে অনুহৃত বলিয়া হৃদ্রাশ্ম
এবং জ্ঞান ইচ্ছা ও ক্রিয়া শক্তি-যুক্ত হৃদয় ভূতাত্ত্বিক বলিয়া হিরণ্য
গর্ভ ও প্রাণ ।

হিরণ্যগর্ভের উপাধিস্বরূপ এই সমষ্টি কোষত্রয়কে (হৃদয় শরীরের
সমষ্টি) স্থূল-জগৎ অপেক্ষা হৃদয় বলিয়া হৃদয় ; বিশীর্ণ হয় বলিয়া
শরীর ও জাগ্রৎ সংস্কার রূপতা হেতুক স্বপ্ন ও স্থূল প্রপঞ্চের প্রলয়
স্থান নামে উক্ত হয় । (হিরণ্যগর্ভ বা ব্রহ্মার স্বপ্ন আর স্থূল দৃশ্যের
প্রলয় একই কথা ।)

ব্যক্তি স্বক্ষ শরীরে উপস্থিত চৈতন্যের নাম তৈজস । যেহেতু তৈজসের অন্তঃকরণমাত্র তাঁহার উপাধি । (অর্থাৎ স্বপ্ন কালে অন্তঃকরণ কেবল স্বীয় কল্পনা করিত বিষয়ই অনুভব করে ।)

তৈজসাত্মার উপাধি ব্যক্তি অর্থাৎ প্রত্যেক স্বক্ষশরীরের বা বিজ্ঞান-ময়াদি কোষত্রয়ের স্থূল শরীর অপেক্ষা স্বক্ষতা হেতু স্বক্ষ শরীর এবং জাগ্রৎসংস্কাররূপতা হেতু স্বপ্ন ও স্থূল শরীরের প্রায় স্থান বলা যায় ।

সমষ্টি স্বক্ষ শরীরাত্মিনী সূত্রাত্মা আর প্রত্যেক স্বক্ষ শরীরাত্মিনী তৈজসাত্মা উভয়েই স্বপ্নকালে অতি স্বক্ষ মনোরত্তির দ্বারা স্বক্ষ রূপে বিষয়ানুভব করেন । (জাগ্রৎ অনুভব যেমন স্পষ্ট বা স্থূল, স্বপ্ন অনুভব সেরূপ স্পষ্ট বা স্থূল নহে । তাহার কারণ এই যে, স্বপ্ন কালের মনোরত্তিতে ইন্দ্রিয় রত্তির যোগ না থাকায় তাহা অস্পষ্ট বা স্বক্ষতা প্রাপ্ত হয় ।) এ বিষয়ে “ তৈজস ও সূত্রাত্মা স্বক্ষ ভোগ করেন ” এই রূপ প্রতি আছে ।

এ স্থলেও পূর্বের ন্যায় সমষ্টি ও ব্যক্তি শরীরের বস্তুগত অভেদ এবং তদুপস্থিত চৈতন্যেরও অভেদ আছে । পূর্বোক্ত বন রক্ষ ও তদবস্থিহ্ন আকাশ এবং জলাশয় জল ও তৎপ্রতিবিম্বিত আকাশ তাহার চূড়ান্ত । এইরূপে স্বক্ষ শরীর উৎপন্ন হইয়াছে । (এক্ষণে স্থূল প্রপঞ্চের বর্ণনা করা যাইতেছে ।)

স্থূল ভূত কি ?

পঞ্চীকৃত ভূত । (পাঁচ প্রকার স্বক্ষ ভূত পরস্পর মিশ্রিত হইয়া স্থূলতা অর্থাৎ ব্যবহার যোগ্যতা প্রাপ্ত হইয়াছে ।)

পঞ্চীকরণ কিরূপ ?

(তাহা শুন) জগৎ সিসৃক্ষ পরমেশ্বর আকাশাদি পঞ্চ মহাভূতের প্রত্যেক মহাভূতকে সমান দুই ভাগে বিভক্ত করিয়া সপ্তাত দশ ভাগের মধ্যে পুনরবার প্রত্যেকের প্রত্যেক প্রাথমিক পাঁচ ভাগকে সমান চারি ভাগ করিয়া সেই প্রত্যেক চারি চারি

অংশ স্বীয় দ্বিতীয়ার্দ্ধভাগ পরিত্যাগ করিয়া অন্য চারি ভূতের দ্বিতীয়ার্দ্ধভাগের সহিত মিশ্রিত করিয়া ছিলেন। এতদ্রূপ মিশ্রী-করণের নাম পঞ্চীকরণ। আচার্য্যগণ বলিয়াছেন যে, “প্রত্যেক পঞ্চ মহাত্মতকে সমান দুই ভাগ করিবেক, পরে প্রত্যেক পঞ্চ মহা-ভূতের প্রথম ভাগকে চারি ভাগ করিয়া অন্য ভূতের প্রত্যেক প্রথম ভাগে ঐ চারি অংশের এক এক অংশ যোগ করিলে পঞ্চীকৃত হইবেক। পঞ্চীকরণ পক্ষে প্রমাণ নাই বলা যায় না। কারণ, পঞ্চীকরণ বোধক শ্রুতি না থাকুক, ত্রিরূপকরণ বোধক শ্রুতি আছে। সেই ত্রিরূপকরণ শ্রুতির ত্রি শব্দটী উপলক্ষ্য মাত্র; বস্তুতঃ পঞ্চীকরণ পক্ষে ই তাহার তাৎপর্য্য সুতরাং পঞ্চীকরণ সিদ্ধান্তটী শাস্ত্র সিদ্ধ।

পঞ্চভূত উক্তরূপে পঞ্চাত্মকতায় সমান হইলেও তাহাদের প্রত্যেককে যথাযথ আকাশাদি নামে ব্যবহার করা যায়। অর্থাৎ বায়ুতে আকাশ, জল, তেজ ও মৃত্তিকার অংশ থাকিলেও বায়ুর আধিক্য আছে বলিয়া বায়ুই বলা যায়। জলাদি পক্ষেও এইরূপ জানিবে।

সূক্ষ্ম ভূত সকল যখন পঞ্চীকৃত অর্থাৎ উল্লিখিত প্রকারে মিশ্রিত হইয়া স্থূল হইল, তখন তাহাদের স্বীয় স্বীয় গুণ গুলিও তাহাতে অভিব্যক্ত হইল। আকাশে তখন শব্দ গুণ, বায়ুতে শব্দ ও স্পর্শ, অগ্নিতে শব্দ, স্পর্শ ও রূপ, জলে শব্দ, স্পর্শ, রূপ ও রস, মৃত্তিকাতে শব্দ, স্পর্শ, রূপ, রস ও গন্ধ প্রকাশ পাইল। কারণের গুণ কাষেই আগমন করায় শেষভূতের গুণ অধিক হইয়াছে।)

এই পঞ্চীকৃত বা স্থূলতা প্রাপ্ত ভূত নিচয় হইতে ক্রমে পৃথিবীলোক, অন্তরীক্ষলোক, স্বর্গলোক, মহঃলোক, জনলোক, তপোলাকে ও মতালোক,—উপরিউপরি বর্ত্তমান এই সপ্ত লোক এবং অধো অধোবিদ্যমান অভল, বিতল, ভূতল, রসাতল, তলাতল, মহাতল ও পাতাল লোক উৎপন্ন হইয়াছে। ইহারই নাম ব্রহ্মাণ্ড। এই ব্রহ্মাণ্ড মধ্যে চারি প্রকার স্থূলশরীর ও তাহাদের ভোগো-

পয়ুক্ত বিবিধ অন্নপানাদি ভোগ্য বস্তু সকল উৎপন্ন হইয়াছে ।

চতুর্বিধ স্থূলশরীর কি কি ?

জরায়ুজ, অণুজ, শ্বেদজও উদ্ভিজ্জ । জরায়ু (গর্ভবেষ্টন) হইতে নির্গত মনুষ্য ও পশু প্রভৃতি জরায়ুজ । অণুজ অর্থাৎ ডিম্ব মধ্য হইতে উৎপন্ন পক্ষী ও সর্প প্রভৃতি অণুজ । শ্বেদ অর্থাৎ ক্লেদাদি মলপদার্থ হইতে উৎপন্ন যুক, মংকুণ, মশক প্রভৃতি শ্বেদজ । ভূমি ভেদ করিয়া উৎপন্ন তৃণ ও রুকাদি উদ্ভিজ্জ । (এই চারি শ্রেণী ভিন্ন পাঁচ শ্রেণীর শরীর পৃথিবী লোকে নাই, অন্য লোকে আছে ।)

এই চারিপ্রকার স্থূলশরীর ও পুঙ্খোক্ত বনরক্ষের দৃষ্টান্তে কিংবা জল জলাশয়ের দৃষ্টান্তে অভেদ বুদ্ধির বিষয় ও ভেদ বুদ্ধির বিষয় ক্রমে সমষ্টি ও ব্যষ্টি করণা হইয়া থাকে । সমষ্টি স্থূল শরীরের উপহিত চৈতন্য বৈশ্বানর ও বিরাট শব্দের বাচ্য । কেননা, তাহা সর্বদেহাভিমানীও বিবিধ প্রকারে বিরাজমান ।

বৈশ্বানর বা বিরাটভিমানী চিদাত্মার উপাধিরূপ উক্ত সমষ্টিকে স্থূলশরীর, অন্নবিকার হেতু অন্নময় কোষ এবং স্থূল বা বিস্পর্শভোগের আশ্রয় বলিয়া জাগ্রৎ নামে উক্ত হয় ।

তাহার ব্যষ্টি বা পৃথক্ পৃথক্ স্থূলশরীরে উপহিত চৈতন্য বিশ্ব-নামে অভিহিত হইয়া থাকে । যে হেতু তিনি স্বক্ষ্মশরীরের অভিমান ত্যাগ করেন না অথচ স্থূলশরীরে প্রবিষ্ট আছেন ।

এতাদৃশ ব্যষ্টিকেও স্থূলশরীর ও অন্নবিকার হেতু (খাদ্যদ্রব্যের পরিণামজনিত হওয়ায়) অন্নময় কোষ এবং স্থূলভোগের আশ্রয় বলিয়া জাগ্রৎ শব্দে উল্লেখ করা যায় ।

জাগ্রৎ অবস্থায় বিশ্ব ও বৈশ্বানর উভয়েই দিক্ বায়ু, অর্ক, বকণ ও অশ্বিনীকুমার কর্তৃক প্রেরিত হইয়া শ্রোত্র, ঘ্রক, চক্ষু, জিহ্বা ও গ্রাণ এই পঞ্চ জ্ঞানেন্দ্রিয়ের দ্বারা যথাক্রমে শব্দ, স্পর্শ, রূপ, রস, গন্ধ, এই পাঁচ বাহ্য বা স্থূল বিষয় অনুভব করিয়া থাকেন ।)

দিক্ ও বায়ু প্রভৃতি শোত্র প্রভৃতির অধিষ্ঠাত্রী বা অনুগ্রাহক দেবতা ।

অগ্নি, ইন্দ্র, উপেন্দ্র, যম ও প্রজাপতি কর্তৃক অনুগ্রহীত বাক্, পাণি পাদ, পায়ু, উপস্থ এই পঞ্চ কর্মোদ্ভূত দ্বারা যথাক্রমে কথন, গ্রহণ, পরি ত্যাগ, আনন্দ (মিথুনজ আনন্দ) এই পাঁচ বাহ্যবিষয় অনুভব করেন ।

চন্দ্র, ব্রহ্মা, শঙ্কর ও বিষ্ণু কর্তৃক নিয়ন্ত্রিত হইয়া মন, বুদ্ধি, অহঙ্কার ও চিত্ত,—এই চারি অন্তরীন্দ্রিয়ের দ্বারা যথাক্রমে সঙ্কল্প, বিকল্প নিশ্চয়, অহস্তা অর্থাৎ আমি বা আমার ইত্যাকার অভিমান এবং অনুব্যবসয় বা অনুসন্ধান—এই চারিপ্রকার স্থূলবিষয় অনুভব করিয়া থাকেন । এ বিষয়ে শ্রুতি আছে যথা—“জাগ্রৎ অবস্থায়িত বিশ্ব ও বৈশ্বানর বাহ্য বিষয়ই জানেন ।”

উল্লিখিত স্থূলসমষ্টি ও স্থূলসমষ্টি এবং তদ্ব্যবহার উপহিত বিশ্ব ও বৈশ্বানর, পূর্বোক্ত বনরূক্ষ ও জলজলাশয় এবং তদুপহিত ও তৎপ্রতি-বিস্তৃত আকাশের দৃষ্টান্তে অভেদ বুঝিতে হইবেক । (অর্থাৎ বন যেমন রূক্ষ হইতে ভিন্ন নহে এবং বনাবচ্ছিন্ন আকাশ যেমন রূক্ষাব-চ্ছিন্ন আকাশ হইতে ভিন্ন নহে, একই বস্তু ; সেইরূপ ।)

পৃথ্বীকৃত পঞ্চ মহাত্ম্য হইতে এই প্রকারে স্থূল প্রপঞ্চের উৎ-পত্তি হইয়াছে ।

কথিত প্রকারের স্থূল সৃষ্টি ও কারণ সমুদায়ের প্রপঞ্চের সমষ্টিতে এক মহাপ্রপঞ্চ হয় । যেমন ক্ষুদ্র ক্ষুদ্র বনের সমষ্টিতে এক মহৎ বন ও পৃথক্ পৃথক্ জলাশয়ের সমষ্টিতে এক মহান্ জলাশয় হয় ; সেইরূপ ।

এই মহৎ প্রপঞ্চ উপহিত বৈশ্বানর, বিশ্ব হিরণ্যগর্ভ, তৈজস, ঈশ্বর ও প্রাজ্ঞ, এ সমস্তই এক অভিন্ন চৈতন্য (ভেদ ভাবটী অজ্ঞান-কল্পিত, অজ্ঞানের অভাবে সমস্তই এক,) যেমন সমস্ত বনাবচ্ছিন্ন আকাশ কিংবা সমস্ত জলাশয় প্রতিবিস্তৃত আকাশ বস্তুতঃ এক, ভিন্নতারুদ্ধিটী ঔপাধিক বা অজ্ঞানকল্পিত ; সেইরূপ ।

এই মহাপ্রপঞ্চ ও মহাপ্রপঞ্চোপহিত চিদাত্মা তত্ত্ব লৌহ পিণ্ডের

দৃষ্টান্তে পরস্পর অবিবিক্ত অর্থাৎ এবদ্ধভূতরূপে প্রতীয়মান সেই অনু-
পস্থিত অর্থাৎ বিশুদ্ধ মহান্ চৈতন্য “এই দৃশ্যাদৃশ্য সমস্ত ব্রহ্মাণ্ডই
ব্রহ্ম” এই অদ্বৈতবোধক মহাবাক্যের বাচ্যার্থ, আর বিবিক্ত অর্থাৎ
দৃশ্যভাগ অলীক, অস্তিত্বরূপ চৈতন্যভাগই সত্য ; এইরূপ পৃথক্ ভাব
জাত হইলে তাহা তাহার লক্ষ্যার্থ বলিয়া গণ্য করা যায় ।

পূর্বে বলা হইয়াছে যে, বস্তুতে অবস্থুর অর্থাৎ অসং পদার্থের
আরোপ অর্থাৎ কল্পনার নাম অধ্যারোপ, তাহা সামান্যরূপে বর্ণিত
হইল । (একমাত্র সংস্বরূপ নির্বিকার চিরনিত্য অখণ্ড চৈতন্যের
উপর কথিত প্রকারের ব্রহ্মাণ্ডরূপ অবস্থু অর্থাৎ অসং পদার্থের
কালমিক সৃষ্টি হইয়াছে, ইহাই অধ্যারোপ বর্ণনার তাৎপর্য্য ।) এক্ষণে
মূঢ়েরা প্রতি শরীরবর্তী তাদৃশ পরমাত্মাতে যে সকল বিশেষ বিশেষ
আরোপ করিয়া থাকে—সেই সকল বিশেষ আরোপের কথা বলা
যাইতেছে । (ইহাই তত্ত্বজ্ঞানের বিশেষ উপযোগী ।)

অতি স্থূলদৃষ্টি মূঢ়েরা “আত্মাই পুত্ররূপে জন্ম গ্রহণ করেন ”
এই ঞ্চতি প্রমাণ দিয়া বলে যে, পুত্র মনুষ্যের বহিষ্কৃত আত্মা ।
আপন আত্মা যেমন প্রীতির আধার, পুত্রও তেমনি বা ততোধিক
প্রীতির আধার । পুত্র ভাল থাকিলে আমি ভাল আছি এবং পুত্রের
মন্দ হইলে আমি গেলাম, এইরূপ অনুভব হওয়াই তৎপক্ষে প্রমাণ ।

এতদপেক্ষা কিঞ্চিং বুদ্ধিশালী চার্ব্বাকেরা এই স্থূল দেহকেই
আত্মা মনে করে । তাহারাত “এই সে আত্মা—বাহ্য অন্ন রসের
বিকার ” এই ঞ্চতি প্রমাণ দেয় । এবং যুক্তি বলে যে, বধন দেখা
যায়, প্রাণী সকল গৃহে অগ্নি লাগিলে পুত্রকে ত্যাগ করিয়া দেহ রক্ষা
করে এবং দেহ স্থূল বা ক্লৃশ হইলে আমি স্থূল, আমি ক্লৃশ বলিয়া
অনুভব করে, তখন এই স্থূল শরীরই আত্মা, পুত্র আত্মা নহে ।

তদপেক্ষা কিঞ্চিং পরিস্কার বুদ্ধি অন্য এক চার্ব্বাক বলেন যে,
স্থূল শরীর আত্মা নহে, ইন্দ্রিয় সমষ্টিই আত্মা । ইহারাত “ সেই সকল

ইন্দ্রিয়গণ প্রজাপতির নিকট গিয়া জিজ্ঞাসা করিল “আমাদের মধ্যে আত্মা কে ?” এই প্রশ্নটি প্রমাণ রূপে উল্লেখ করিয়া থাকে । এবং আরও বলে যে, যখন ইন্দ্রিয়ের অভাবে শরীর নিষ্পন্ন ও বিধ্বস্ত হয় এবং চক্ষুর অভাবে আমি কাণা, শ্রবণের অভাবে আমি বধির, এই রূপ জ্ঞান হয়, তখন শরীর আত্মা নহে, ইন্দ্রিয় সমষ্টিই আত্মা ।

অপেক্ষাকৃত কিঞ্চিৎ সূক্ষ্ম বুদ্ধি অন্য একদল চার্কাক বলেন যে, ইন্দ্রিয় আত্মা নহে, প্রাণই আত্মা । কারণ, প্রাণ না থাকিলে সকল ইন্দ্রিয়ই নিষ্ক্রিয় হয়, এবং প্রাণ থাকিতেই আমি ক্ষুধার্ত্ত, আমি তৃষ্ণার্ত্ত, এইরূপ প্রাণ ধর্ম্ম সকল অনুভব হয়, সুতরাং প্রাণই আত্মা । ইহারও “অন্যোন্তরাত্মা প্রাণময়ঃ” এই প্রশ্নটি প্রমাণ দেয় ।

এতদপেক্ষা কিঞ্চিৎ মার্জিত বুদ্ধি অন্য এক সম্প্রদায় চার্কাক বলেন যে, প্রাণও আত্মা নহে । কারণ এই যে, যখন মন শয়ন করিলে অর্থাৎ লয় প্রাপ্ত হইলে প্রাণেরও অভাব হয়, মন না থাকিলে আমি ইচ্ছা করি, আমি করনা করি, আমি মনে করি, ইত্যাদিরূপ অনুভব হয় না, তখন মনই আত্মা । মন যে আত্মা, ইহাতেও প্রশ্নটি প্রমাণ আছে । যথা:—“অন্তরাত্মা ইন্দ্রিয়াদি হইতে ভিন্ন, তিনি মনঃ স্বরূপ ।”

চার্কাক অপেক্ষা সূক্ষ্ম বুদ্ধি বৌদ্ধ বলেন যে, মন আত্মা নহে, বিজ্ঞানই আত্মা । বিজ্ঞানই যে আত্মা, এ বিষয়ে প্রশ্নটি প্রমাণ এই যে, “অন্তরাত্মা মন হইতে ভিন্ন, তিনি বিজ্ঞানময় ।” এ বিষয়ে যুক্তি এই যে, মন ও ইন্দ্রিয় সকল জ্ঞানরূপ ক্রিয়ার করণ ; (যে কারণের ব্যাপারের পর কার্য্য নিষ্পত্তি হয় তাহার নাম করণ । যেমন ছেদনরূপ ক্রিয়ার করণ অস্ত্র) কিন্তু কর্ত্তা না থাকিলে, কর্ত্তা স্বকীয় ব্যাপার, করণের উপর প্রয়োগ না করিলে, করণ কিছুই করিতে পারে না । মন যখন করণ, তখন মনকে প্রয়োগ করে, এরূপ কোন কর্ত্তা আছে সম্ভব নাই । সে কর্ত্তা কে ? না বিজ্ঞান অর্থাৎ বুদ্ধি । বুদ্ধিই আমি কর্ত্তা আমি ভোক্তা ইত্যাদি প্রকার অনুভব করিয়া থাকে ।

বুদ্ধিই মনকে ও ইন্দ্রিয়দিগকে চালনা করিয়া থাকে সুতরাং বুদ্ধিই আত্মা।

প্রাভাকর (এক সম্প্রদায় মীমাংসক) ও তার্কিকগণ (নৈয়ায়িক) বলেন যে, অজ্ঞান নামক পদার্থই বুদ্ধির অধিকরণ দ্রব্য। প্রতীতি এই অজ্ঞানকেই ‘অন্তরাঙ্গা বুদ্ধি হইতে ভিন্ন, এবং তিনি আনন্দময়’ এইরূপে আত্মা বলিয়াছেন। সুষুপ্তিকালে যখন বুদ্ধিও থাকে না, অজ্ঞানে লয় হয়, এবং ‘আমি অজ্ঞ’ এইরূপ অনুভব হয়, তখন অজ্ঞানই আত্মা।

ভট্ট নামক এক জন মীমাংসক বলেন যে, নিরবচ্ছিন্ন অপ্রকাশ স্বরূপ জড় অজ্ঞান কোন ক্রমেই আত্মা নহে, অজ্ঞান উপহিত চৈতন্যই আত্মা। কেন না, সুষুপ্তিতে প্রকাশ অপ্রকাশ উভয় রূপই থাকে। সুষুপ্তিকালে যখন অজ্ঞানের ধন্যোতিকার ন্যায় (চিং অচিং) উভয় রূপতা অনুভূত হয়—তখন অজ্ঞান ও চৈতন্য এই দুইই একীভাবটীই আত্মা। এ বিষয়ে প্রতীতি প্রমাণও আছে। যথা:—‘প্রজ্ঞানঘন আনন্দময় আত্মা।’ এ বিষয়ে লোকের অনুভব ‘আমি আমাকে জানি না’ এইরূপই হইয়া থাকে।

অন্য এক বৌদ্ধ বলেন যে, সমস্তের অভাব অর্থাৎ শূন্যই আত্মা। কেন না, সুষুপ্তিতে কিছুই থাকে না, শূন্যাবশেষ হয়। সুষুপ্তির পরে, ‘নাহমাসং = আমি ছিলাম না’ এইরূপ স্মরণ হইয়া থাকে। প্রতীতিতেও এইরূপ উক্তি আছে। যথা:—‘এই নামরূপাত্মক জগৎ পূর্বে অসং অর্থাৎ শূন্যই ছিল।’ অতএব শূন্যই আত্মা।

অজ্ঞানাত্ম ব্যক্তিগণ এইরূপে পুত্র হইতে শূন্য পর্য্যন্তকে আত্মা বলে। এক্ষণে উহার কেহই যে আত্মা নহে—তাহাই প্রদর্শিত হইতেছে।

পূর্বোক্ত মুঢ়দিগের কথিত পুত্র, দেহ, ইন্দ্রিয়, প্রাণ, মন, বুদ্ধি ও শূন্য, ইহার কেহই যে আত্মা নহে, সমস্তই অনাত্মা, তাহা,

তাহারাই নিজে ধ্বংস করিয়াছে । সুতরাং কথিত পুত্রাদি শূন্য পর্য্যস্তের অনাস্রভা স্পষ্টই প্রকাশ পাইতেছে ।

এ বিষয়ে আমরাও বলিতেছি যে, “এতি শরীরবর্তী পরমাত্মা স্থূল নহে, ইন্দ্রিয় নহে, প্রাণ নহে, মন নহে, কৰ্ত্তা নহে । আত্মা সৎ ও বিশুদ্ধ চৈতন্য স্বরূপ ।” এই প্রতি পূৰ্ব্বোক্ত প্রতিপক্ষগণের উদাহৃত প্রতি অপেক্ষা এবল সুতরাং সেই সেই দুৰ্ব্বল প্রতি ইহার নিকট বাধিত অর্থাৎ তাহাদের যথাশ্রুত অর্থ অগ্রাহ্য । তাহারা যে যুক্তি কথা বলিয়াছে তাহাও (সঙ্গত নহে) বাধিত অর্থাৎ “পুত্রাদি শূন্য পর্য্যস্ত সমস্তই জড়,—যে জড় সে নিজে প্রকাশ পায় না,—তাহার অস্তিত্ব কোন এক স্বতঃ সিদ্ধ স্বপ্রকাশ পদার্থই প্রকাশ করে,—সেই স্বপ্রকাশ বস্তু কি ? না চৈতন্য । যে যে চৈতন্যের প্রকাশ্য—সেই সেই বস্তু অনিত্য অর্থাৎ নশ্বর । ঘট পট গৃহ ইত্যাদি যেমন জড় ও নশ্বর—সেইরূপ পুত্রাদিও জড় বলিয়া নশ্বর । ” এই যুক্তির নিকট বাধিত অর্থাৎ সে সকল প্রকৃত যুক্তি নহে, যুক্তির মতন একটা কথা মাত্র । তাহারা যে “আমি কাণা, আমি ধৃষ্ণ, আমি ইচ্ছা করি,” ইত্যাদি প্রকারে আত্মার অনুভব করে—সে অনুভবও অসৎ । কেন না তাহারা মূঢ় । যাহারা বিদ্বান্ তাহারা অনুভব করেন “আমি ব্রহ্ম” । বিদ্বানের অনুভবের নিকট মূঢ়ের অনুভব আকিঞ্চৎকর এবং প্রাকৃত ব্যক্তির অনুভব অপেক্ষা ওপরিবর্তিগণের অনুভব যে প্রবল—তাহা বলা বাহুল্য । এই সকল কারণে পুত্রাদি শূন্য পর্য্যস্ত কেহই আত্মা নহে, সমস্তই অনাত্মা । তবে আত্মা কি ? না সেই সেই পদার্থের নিঃস্বা যে কোন পদার্থ বলিবে সমস্ত পদার্থেরই প্রকাশক নিত্য, শুদ্ধ, বুদ্ধ, মুক্ত ও সৎ স্বরূপ এতি শরীরোপহিত চৈতন্যই আত্মা, যথার্থ আত্মা । ইহা বেদান্ত-বেদাদিগণের অনুভব সিদ্ধ ।

ইতিপূৰ্বে যে অধ্যারোপ ও অপবাদের কথা বলা হইয়াছে,

তদ্ব্যতীত অধ্যারোপ প্রণালীটা বলা হইল । এক্ষণে অপবাদ কি ? তাহা বলিতেছি ।

অপবাদ অর্থাৎ অন্য-পদার্থের মিথ্যা বোধন । পূর্বোক্ত অধ্যারোপ প্রণালীর বিপরীত ক্রমে অন্য-পদার্থের মিথ্যা বোধন । অর্থাৎ কার্য্য সকল মিথ্যা কারণই সত্য, ইহা প্রদর্শন করা । মৃত্তিকা হইতে ঘট জন্মে, সুবর্ণ হইতে কুণ্ডল জন্মে, এ স্থলে ঘট মিথ্যা—মৃত্তিকাই সত্য এবং কুণ্ডল একটা কথা—কারণীভূত সুবর্ণই সত্য । এইরূপ রজ্জু-বিবর্ত সর্প মিথ্যা, রজ্জুই সত্য । এতদৃষ্টান্তে, বস্তু বিবর্ত অবস্তু সকল মিথ্যা,—বস্তুই সত্য, অর্থাৎ চিদাত্মাতে অজ্ঞানকল্পিত জগৎ প্রপঞ্চ সমস্তই মিথ্যা, চিদাত্মাই সত্য । (বিবর্ত কি ? তাহা শুন) জ্ঞানিগণ বলিয়াছেন যে, কার্য্য দুই প্রকার । এক বিকার্য্য, আর বিবর্ত । যে কারণ স্বরূপচ্যুত হইয়া কার্য্য জন্মায়, সেই কার্য্যের নাম বিকার্য্য ও পরিণাম এবং তাদৃশ কারণের নাম বিকারী বা পরিণামী ও উপাদান । যেমন দুগ্ধ আল দধি । এবং যে কারণটি স্বরূপচ্যুত না হইয়া কার্য্য উপন্ন করে—সেই কার্য্য বা অন্য-বস্তুর নাম বিবর্ত এবং তাদৃশ কারণের নাম বিবর্তাধিষ্ঠান । যেমন রজ্জু ও সর্প । ফল কথা এই যে, ভ্রম কল্পিত পদার্থমাত্রই বিবর্ত । চিদাত্মারূপ অধিষ্ঠানে জগৎ বিবর্তিত হইতেছে, জন্মিতেছে না । অজ্ঞানই বিকারী, পরিণামী বা দৃশ্য বস্তুর উপাদান । চিদাত্মা কেবল সন্নিধিরূপে নিমিত্ত কারণ । (সর্পভ্রম নিরূত হইলে যেমন কেবল রজ্জুমাত্র অবশিষ্ট থাকে, সেইরূপ, জগৎভ্রম নিরূত হইলেই চিদাত্মা অবশিষ্ট থাকে) জগৎপ্রপঞ্চ যেরূপ স্ব স্ব কারণে লীন হইয়া ব্রহ্ম মাত্র অবশিষ্ট থাকিবে তাহা বলিতেছি । স্থূলভোগের আয়তন চতুর্বিধ স্থূল শরীর, তন্মোগ্য অন্ন পানাদি, এই সমুদায়ের আধার পৃথিব্যাদি চতুর্দশ ভূবন, সমুদায়ের আশ্রয় ব্রহ্মাণ্ড, এ সমস্তই স্বীয় উপাদান কারণে লীন হইয়া পঞ্চী রূত পঞ্চ মহাভূত মাত্র অবশিষ্ট হয় । (মহা অলয়ে ও বিবেক জ্ঞানকালে)

পরে, শব্দ স্পর্শাদি বিষয়ের সহিত সেই সকল পৃথকীকৃত ভূত ও সূক্ষ্ম শরীর সকলও নিরূপিত হইয়া স্বাকারণ অপৃথকীকৃত পঞ্চ মহাভূতে পরিণত হয় অর্থাৎ সূক্ষ্ম ভূত মাত্র অবশিষ্ট থাকে ।

অনন্তর, সত্ত্বাদিগুণ বিশিষ্ট সেই অপৃথকীকৃত পঞ্চ মহাভূত সকল উৎপত্তির বিপরীত ক্রমে (অর্থাৎ পৃথিবী-ভূত জলে, জল-ভূত তেজে, তেজোভূত বায়ুতে, বায়ু-ভূতও আকাশে এবং আকাশ-ভূত অজ্ঞানে) লীন হইলে তখন কেবল অজ্ঞানোপহিত চিদাশ্রয় মাত্র অবশিষ্ট থাকে ।

সেই অজ্ঞান ও তদুপহিত চৈতন্য এবং তাহার ঈশ্বরত্বাদি সমস্তই তাহাদের অধিকরণ স্বরূপ অনুপহিত চৈতন্য মাত্র অবশিষ্ট হয় । সেই অনুপহিত চৈতন্যের নাম তুরীয় ও ব্রহ্ম । (এইরূপ প্রণালীর নাম অপবাদ ।)

উক্ত পক্ষাবের অপ্যারোপ ও অপবাদ নামক যুক্তির স্বরূপ বর্ণনা করাতে তৎ-পাদার্থের ও তৎ-পাদার্থের শোধন সিদ্ধ হইল । (বেদে যে ‘তৎ, তৎ’ অর্থাৎ তিনিই তুমি এই দুই শব্দের দ্বারা একান্ত বাদের উপদেশ আছে, সেই দুই শব্দের শোধন অর্থাৎ প্রকৃত প্রতি-পাদ্য নির্ণয় করা হইল) কিরূপে ? তাহা শুন । অজ্ঞান, সূক্ষ্মশরীর ও সূক্ষ্মশরীরের সমষ্টি, আব যথাক্রমে তদুপহিত চৈতন্য অর্থাৎ ঈশ্বর, হিরণ্য গর্ভ ও বিরাট চৈতন্য, এবং অনুপহিত অর্থাৎ বিশুদ্ধ ব্রহ্ম চৈতন্য, এই তিন, প্রতগুলোহগুলিকার ন্যায় একত্ব পুরস্কারে জ্ঞান গোচর হইলে তাহা তৎ-শব্দের বাচ্যার্থ হয় । অর্থাৎ উক্ত তিনের ভিন্নতা বিবেচনা না করিয়াই শাস্ত্রে তৎ শব্দের প্রয়োগ হইয়া থাকে । (ভাবার্থ এই যে, ঈশ্বরাদি বুঝাইবার জন্য শাস্ত্রকারেরা তৎ শব্দ প্রয়োগ করিয়া থাকেন, কিন্তু বিবেচনা করিয়া দেখিলে ঐ তৎ শব্দের তাদৃশ অর্থ সত্য হয় না । কেননা, বিবিক্ত জ্ঞানের নিকট তাহার প্রকৃত অর্থ ব্রহ্ম চৈতন্যে

গিয়া পর্য্যবসিত হয় । সেই বিবেচিত অর্থটী উহার লক্ষ্যার্থ বলিয়া উক্ত হইয়া থাকে ।

এইরূপ অজ্ঞানাদির ব্যাষ্টি অর্থাৎ ব্যাষ্টি অজ্ঞান, ব্যাষ্টি সূক্ষ্মশরীর ব্যাষ্টি স্থূলশরীর, তদুপাहित প্রাক্ত, তৈজস ও বিশ্ব এবং তৎসমুদায়ের আশ্রয়ীভূত অনুপাहित তুরীর ব্রহ্ম নামক চৈতন্য, এই তিন, দক্ষলৌহ-পিণ্ডের ন্যায় অপৃথকরূপে অর্থাৎ অবিবিক্তরূপে ‘ত্বং’ অর্থাৎ তুমি শব্দের বাচ্যার্থ এবং পৃথক কৃত রূপে, নিরবচ্ছিন্ন আনন্দরূপ চৈতন্য তাহার লক্ষ্যার্থ বলিয়া সিদ্ধান্তিত হয় ।

কিন্তু যে তৎ ও ত্বং শব্দের দ্বারা ব্রহ্ম চৈতন্যের বোধ করাই-বেন, সেই তৎ ও ত্বং শব্দের বাচ্যার্থ ও লক্ষ্যার্থ বলা হইল, এক্ষণে উক্ত মহাবাক্যের অর্থাৎ তত্ত্বমসি বাক্যের যেরূপে অর্থ গ্রহণ করিতে হইবে—তাহা বর্ণন করা যাউক ।

(পৃথক্ পৃথক্ শব্দের নাম পদ, বহু পদ একত্রিত হইয়া যে একটী বস্তু বুঝাইয়া দেয় তাহার নাম বাক্য । মহৎ অর্থাৎ ব্রহ্ম পদার্থের বোধক যে বাক্য তাহার নাম মহাবাক্য । শ্বেত, সূক্ষ্ম, বস্ত্র, এই তিনটী পদ বা শব্দ একত্রিত হইয়া, এক বিশেষ বস্তু-রূপ পদার্থের বোধ জন্মাইলে তাহা বাক্য হইবে, নচেৎ শব্দ মাত্র থাকিবেক । শব্দের উচ্চারণ করিলেই যে অর্থ বোধ হয় তাহা হয় না । তাহা যোগ্যতা, আসত্তি ও আকাঙ্ক্ষা অনুসারে উচ্চারিত হইলেই অর্থ বোধক হয়, নচেৎ হয় না । সম্বন্ধজ্ঞানের ব্যাঘাত না থাকার নাম যোগ্যতা, ঠিক্ পর পর উচ্চারণ করার নাম আসত্তি এবং জিজ্ঞাসার উদ্দেশ্যে থাকার নাম আকাঙ্ক্ষা । চল্ল প্রস্তর এই বাক্যে যোগ্যতা নাই, কেন না, চল্ল প্রস্তর বুদ্ধি জন্মিবার ব্যাঘাত আছে । এখন বলিলে শ্বেত, আর ৪ দণ্ড পরে বলিবে বস্ত্র, এরূপ হইলে যে অর্থ বোধক হইবে তাহা নহে । কেন না আসত্তি নাই । অতএব বাহাতে শব্দ সকলের পরস্পর সংগতি থাকে—এরূপ

ভাবে উচ্চারিত হইলেই তাহা অর্থ বোধক হয়—অসঙ্গত বাক্য অর্থ বোধক হয়না। যে যে স্থলে অসঙ্গত বাক্য শুনিবে সেই সেই স্থলে সঙ্গতির জন্য কতক ছাড়িয়া দিয়া, কোথাও বা কিছু বাড়াইয়া লইয়া অর্থগ্রহ করিতে হইবে। ছাড়িয়া দেওয়া বা বাড়াইয়া লওয়াকে লক্ষণ বলে। লক্ষণার দ্বারা যে অর্থের উদ্বোধ হয় তাহাকে লক্ষ্যার্থ বলে। একটা কালো বাইতেছে বলিলে কালো অর্থাৎ কৃষ্ণবর্ণ জীব, এতদূর বাড়াইয়া অর্থ বোধ করিতে হয়। সেই এই রাম বলিলে, দর্শনের কাল দেশ প্রভৃতি ছাড়িয়া দিয়া কেবল পূর্ব দৃষ্ট মনুষ্যই বুঝিতে হইবে। এই সকল নিয়ম সর্বদা ব্যবহৃত হইয়া থাকে। লৌকিক বাক্যের ন্যায় শাস্ত্র বাক্যও ঐ রূপ নিয়মের অধীন। শাস্ত্রে যে ব্রহ্মাব্যবোধক বাক্য আছে তাহাও ঐ নিয়মের অধীন। কিরূপ প্রণালীতে তাদৃশ মহাবাক্য সকলের অর্থবোধ করিতে হয়, এবং মহাবাক্যস্থ পদ সকলের পরস্পর কিরূপ সম্বন্ধ রাখিলে অথও অর্থাৎ কেবল চিৎ স্বরূপ অর্থটি বুদ্ধিরূপ হয়? তাহা বর্ণনা করা আবশ্যিক। ছান্দোগ্য ব্রাহ্মণের ষষ্ঠ অধ্যায়ে ঋতকেতু নামক এক ঋষিবালককে তদীয় গুরু অগ্নে জগৎ ও জগৎ কর্তার উপদেশ করিয়া অবশেষে উপদেশ করিলেন যে, তৎ ত্বং অসি অর্থাৎ পূর্বোপদিষ্ট জগৎকারণ তুমি বর্তমান। ঋতকেতু সেই তত্ত্বমসি বাক্যের দ্বারা যে কিরূপে জগৎ কারণোপলব্ধিত চৈতন্য আর জীবচৈতন্যের একত্ব বুঝিতে পারিয়াছিলেন, তাহা বর্ণিত হইতেছে।

তত্ত্বমসি বাক্যটি তিন প্রকার সম্বন্ধের দ্বারা অথও অর্থাৎ নির্বিশেষ ব্রহ্ম চৈতন্য মাত্রের অবরোধক হয়।

তিন প্রকার সম্বন্ধ কি কি? দুই পদের সামাধিকরণ্য অর্থাৎ এক অধিকরণ বা এক অর্থ বর্ত্তমান থাকা, পদার্থ দ্বারা বিশেষ্যবিশেষণ ভাব, ও লক্ষ্য লক্ষণরূপ সম্বন্ধ। এই তিন। তদ্বাচ্যে প্রত্যেক

চৈতন্য) লক্ষণ দ্বারা বোধ্য। এই দুই পদ তাহার লক্ষণ। শাস্ত্রেও এইরূপ উক্ত হইয়াছে যথা:—“প্রত্যগাত্মা, পদ ও তাহার অর্থের একাদিকরণতা, বিশেষণ বিশেষ্য-ভাব এবং লক্ষ্য-লক্ষণ ভাব, এই তিন প্রকার সম্বন্ধ আছে।

সামান্যাদিকরণ্য সম্বন্ধের দৃষ্টান্ত যথা:—‘সেই দেবদত্ত এই’ এই বাক্যে যেমন পূর্বকালে দৃষ্ট দেবদত্তের বোধক ‘সেই’ শব্দ, আর এতৎকালে দৃষ্ট দেবদত্তের বোধক ‘এই’ শব্দ, এই দুই শব্দেরই এক দেবদত্ত ব্যক্তিতে তাৎপর্য্য অর্থাৎ বোধ্যরূপ সম্বন্ধ আছে, সেই রূপ, “তৎ ত্বং অসি” এই বাক্যেও অননুভূত ঈশ্বরাদি চৈতন্য বোধক তৎ শব্দ, আর স্মর্য্য অনুভূত স্বচৈতন্যের বোধক ত্বং শব্দ, এই উভয় শব্দেরই এক মাত্র চৈতন্য পদার্থে তাৎপর্য্য বুঝিতে হইবেক। অর্থাৎ তৎ শব্দের তাৎপর্য্য ঈশ্বর চৈতন্যে, আর ত্বং শব্দের তাৎপর্য্য জীব চৈতন্যে।

বিশেষণ বিশেষ্য ভাব সম্বন্ধের অর্থ এই যে. প্রাক্কোক্ত “সেই দেবদত্ত এই” এই লৌকিক বাক্যস্থ ‘সেই’ শব্দের অর্থ পূর্ব-দৃষ্ট দেবদত্ত, আর ‘এই’ শব্দের অর্থ বর্ত্তমান দৃষ্ট দেবদত্ত, এই দুই অর্থ (অর্থাৎ দেবদত্ত নামক ব্যক্তি) যেমন পরস্পর পরস্পরের বিশেষণ ও বিশেষ্য হয়, অর্থাৎ উক্ত উভয় অর্থই উভয়ের ভিন্নতা নিবারণ করিয়া এক দেবদত্তকেই বুঝায়, সেইরূপ ‘তত্ত্বমসি’ বাক্যস্থ অপ্ৰত্যক্ষ ঈশ্বরাদি চৈতন্যরূপ তাৎপদার্থ, আর প্রত্যক্ষ জীব চৈতন্যরূপ ত্বং পদার্থ, এই উভয় অর্থই (বস্তু) পরস্পর পরস্পরের বিভিন্নতা দূর করিয়া পরস্পর পরস্পরের বিশেষণ ও বিশেষ্য হয়। যাহা বস্তু নানাত্ববোধ নিবারণ করিয়া একটি মাত্র বস্তু বুঝাইয়া দেয় তাহার নাম বিশেষণ এবং সেই বোধ্য বস্তুই তাহার বিশেষ্য। যেমন পদ্ম বলিলে খেত রক্ত নীল নানা প্রকার পদ্মের জ্ঞান জন্মে, কিন্তু নীল কি রক্ত শব্দের

মোহে উচ্চারণ করিলে মাত্র ঋতপদ্ম অথবা রক্তপদ্মের জ্ঞান হইবেক । এস্থলে নীল শব্দটী ভিন্ন ভিন্ন পদ্মের জ্ঞান হওয়া নিবারণ করিল বলিয়া বিশেষণ হইল এবং পদ্মশব্দটী তাহার বিশেষ্য হইল । এইরূপ, সেই শব্দ ও 'এই শব্দও ভিন্ন ভিন্ন ব্যক্তির বোধ হওয়া নিবারণ করিয়া একমাত্র দেবদত্ত ব্যক্তিকে জ্ঞানে উপস্থিত করিয়া দেয় বলিয়া ঐ দুই শব্দও বিশেষণ এবং দেবদত্ত ব্যক্তি বিশেষ্য হওয়ার ন্যায় 'তৎ' ও 'ত্বং' এই দুই শব্দও চৈতন্যের ভিন্নতা বোধ নিবারণ করিয়া অভেদ বোধ করায় বলিয়া এই দুই শব্দও পরস্পর বিশেষণ ও বিশেষ্য বুঝিতে হইবেক ।)

লক্ষ্য লক্ষণ সম্বন্ধের সঙ্গতি এইরূপ বুঝিতে হইবে যে, যেমন পূর্বেক্ত 'সেই দেবদত্ত এই' এতদ্বাবাক্যের 'সেই' শব্দ, আর 'এই' শব্দ উভয় শব্দের যথাক্রমে পূর্বকালে দৃষ্ট আর বর্তমানকাল দৃষ্ট এই উভয় বিধ অর্থ পরস্পর বিরুদ্ধ বলিয়া পরিত্যাগ অর্থাৎ ঐ দুই অর্থ পরিত্যাগ করিয়া কেবল অবিরুদ্ধ দেবদত্তই উহার লক্ষ্য অর্থাৎ কেবল দেবদত্ত ব্যক্তিকেই বুঝিতে হয়, সেইরূপ, ত্বমসি বাক্যেও তৎ ও ত্বং এই উভয় পদের বিরুদ্ধার্থ সকল পরিত্যাগ করিয়া (অপ্রত্যক্ষতা ও প্রত্যক্ষতা এক নহে বলিয়া ঐ দুই অর্থ বিরুদ্ধ সুতরাং ঐ দুই অর্থের পরিত্যাগ) কেবল অবিরুদ্ধ চৈতন্য মাত্রই উহার লক্ষ্য অর্থ বুঝিতে হয় । 'সেই দেবদত্ত এই' এই শব্দটী লক্ষণ আর দেবদত্ত ব্যক্তি লক্ষ্য । ত্বমসি বাক্যটীও লক্ষণ আর চৈতন্য বস্তুটী লক্ষ্য । এইরূপ লক্ষ্য-লক্ষণভাব সম্বন্ধের নাম 'ভাগ লক্ষণা' ।

'নীল পদ্ম' এই বাক্যের অর্থসঙ্গতি যে প্রকারে হয় ; ত্বমসি বাক্যের অর্থসঙ্গতিটী সেই প্রকারে হয় না । যথা:— 'নীলপদ্ম' এতদ্বাক্যস্থ নীল শব্দের অর্থ নীল গুণ, আর পদ্ম শব্দের অর্থ স্তম্ভাক্রমক দ্রব্য । এই দুইটী পরস্পর পরস্পরের

বহু প্রকারতা নিবারণ করে বলিয়া (কেবল নীল বলিলে ঘট, পট, মট, বস্তু, পদ্ম নানা প্রকার উপস্থিত হয় এবং কেবল পদ্ম বলিলেও শ্বেত, লোহিত, নীল, নানা প্রকার পদ্ম মনে হয়, কিন্তু নীল-পদ্ম বলাতে সেই সেই নানাভূ বুদ্ধির নিরুত্তি হয়) পরম্পর বিশেষণ বিশেষ্য ভাব প্রাপ্ত হইতে পারে, কেন না, তদুত্তর এক আধারে থাকার পক্ষে কোন প্রতিবন্ধক নাই ; কিন্তু তত্ত্বমসি বাক্যের তৎ-শকার্য অপ্রত্যক্ষ চৈতন্য, আর তৎ-শকার্য প্রত্যক্ষ চৈতন্য, এই দুই অর্থের পরম্পর পরম্পরের ভিন্নতা বোধ নিবারণ করিলেও (বিশেষণ বিশেষ্য ভাব স্বীকার করিলেও) বস্তুতঃ উক্ত উভয়ের ঐক্য অর্থাৎ সেই দুই চৈতন্য যে এক বস্তু এরূপ জ্ঞান হওয়ার পক্ষে প্রতিবন্ধক আছে ; সুতরাং উক্ত উভয়ের বিশেষণ বিশেষ্য ভাব হওয়া পক্ষেও ব্যাঘাত আছে। ব্যাঘাত কি? প্রত্যক্ষাদি প্রমাণের বিরোধ। মনে কর, যিনি অপ্রত্যক্ষ চৈতন্য, তিনি সর্বজ্ঞ। আর যাহাকে প্রত্যক্ষ চৈতন্য বলিয়াছি তিনি কিঞ্চিৎকিঞ্চ অর্থাৎ অত্যন্ত জ্ঞান-শালী। সুতরাং যুক্তিতে উক্ত উভয় কখনই এক হইতে পারে না, প্রত্যক্ষেও অনুভব করান যায় না। সেই কারণেই উক্ত নীল গুণবিশিষ্ট পদ্মের ন্যায় অপ্রত্যক্ষ-চৈতন্য-বিশিষ্ট প্রত্যক্ষ চৈতন্য, এরূপ অর্থও সম্ভব হয় না।

“গোপ গঙ্গায় বাস করিতেছে” এই বাক্যে যেমন জহন্ন-ক্ষণা (জহৎ অর্থাৎ ত্যাগ। শব্দের প্রকৃত অর্থ পরিত্যাগ করিয়া তৎসংক্রান্ত কোন এক বস্তুতে অর্থ স্বীকার করার নাম জহন্নক্ষণা ও জহৎস্বার্থ লক্ষণা) অর্থ সম্ভব হয়, কিন্তু তত্ত্বমসি বাক্যে জহন্নক্ষণা হইতে পারে না। বিবেচনা কর, গঙ্গা শব্দের লোক ঐসিদ্ধ অর্থ জলপ্রবাহ। তাহাতে বাস করা সম্ভবে না। কেন না, জলরাশি যোষ নামক মনুষ্যজাতির আধার, আর জলের

আধেয় ঘোষ, এরূপ অর্থ প্রমাণ বিকল্প । সুতরাং জ্ঞাতার বুদ্ধি, গঙ্গার জলপ্রবাহ রূপ অর্থ পরিত্যাগ করিয়া তৎসংক্রান্ত তীর কি নৌকায় গিয়া পর্য্যবসিত হয়, কাষে কাষেই গঙ্গা শব্দার্থের তীর বা নৌকা অর্থ করা যুক্তি যুক্ত এবং অহল্লক্ষণাও অসঙ্গত । কিন্তু তত্ত্বমসি বাক্যের সরূপ অর্থ করিবার কোন কারণ নাই । কেন নাই ?

বিবেচনা কর প্রত্যক্ষ চৈতন্য আর অপ্রত্যক্ষ চৈতন্য এই উভয় চৈতন্যের চৈতন্যগত একতা পক্ষে কোন বিরোধ নাই, কেবল প্রত্যক্ষ অপ্রত্যক্ষ বোধক অংশেই বিরোধ আছে । বাহ্য বিকল্প তাহাই বাক্যার্থ সঙ্গতির জন্য পরিত্যাগ কর, নচেৎ গঙ্গা শব্দের ন্যায় তৎ ও ত্বং শব্দের সমস্ত স্বার্থ পরিত্যাগ করিয়া সম্পূর্ণ এক নূতন বস্তুতে লক্ষণা করা অযুক্ত । এ অযুক্ত বলিয়া অহল্লক্ষণাই করা অসঙ্গত ।

তাল, এইরূপ ইউক যে, গঙ্গা শব্দ যেমন আপন অর্থ (জল) পরিত্যাগ করিয়া তীর বা তৎসংসৃষ্ট লোকারূপ অর্থকে লক্ষ্য করে, সেইরূপ, তৎশব্দও আপন অর্থ পরিত্যাগ করিয়া ত্বং শব্দের অর্থ লক্ষ্য করুক, আর ত্বং শব্দও স্বীয় অর্থ ত্যাগ করিয়া তৎশব্দের অর্থ লক্ষ্য করুক, তাহা হইলে আর অহল্লক্ষণা অসঙ্গত হইবে না ।

এ কথাও অযুক্ত । মনে কর, পূর্বোক্ত বাক্যে তীর শব্দের উল্লেখ নাই, অথচ তাহার জ্ঞান হওয়া আবশ্যিক ; সুতরাং সেখানে অহল্লক্ষণাটি যুক্তি সিদ্ধ হইয়াছে ; কিন্তু তত্ত্বমসি বাক্যে তৎ ও ত্বং উভয় শব্দেরই উল্লেখ আছে, তাহার দ্বারা চৈতন্য রূপ অর্থের প্রতীতি হয়, সুতরাং তাহাতে লক্ষণা করিবার অপেক্ষা থাকে না, (বিনা লক্ষণায় অর্থ প্রতীতি হইলে লক্ষণা করিবার বুদ্ধি হইবে কেন ?)

ভাল, ‘একটা রক্তবর্ণ যাইতেছে’ এই বাক্যের ন্যায় অজহংস্বার্থ লক্ষণা হউক? না—তাহাও সম্ভব নহে। মনে কর, রক্ত বর্ণের গমন নিত্য বিকল্প বলিয়া রক্তবর্ণ শব্দের একুত অর্থ বজায় রাখিয়া বিরোধ পরিহারের নিমিত্ত রক্ত-বর্ণের আধার কোন জীবকে লক্ষণা করা যাইতে পারে, কিন্তু ভ্রমসি বাক্যে পরোক্ষ ও অপরোক্ষ বোধক বিকল্প অংশ পরিত্যাগ করিয়া, লক্ষণার দ্বারা তৎসম্বন্ধীয় অন্য যে কোন অর্থের লক্ষ্য করিলেও কোন ক্রমেই বিরোধ নিবারণ হয় না। সুতরাং অজহংলক্ষণাও সম্ভব হয় না (ন+জহং=ত্যাগ+লক্ষণা=স্বার্থ বজায় রাখিয়া ভ্রমসংক্রান্ত পদার্থ বোধ করার নাম অজহংস্বার্থ লক্ষণা)।

আচ্ছা, আর এক প্রকার ভাগলক্ষণা স্বীকার কর? কি প্রকার?—‘তৎ’ কিংবা ‘ত্বৎ’ এই দুয়ের যেটা ইচ্ছা সেইটির বিকল্প অর্থংশ পরিত্যাগ পূর্বক অবিকল্প অর্থংশ লইয়া তাহার সহিত অন্যটির বাচ্যর্থ লক্ষ্য কর।

উত্তর এই যে, বিকল্পতা দোষ না থাকিলেও ওরূপ ভাগ লক্ষণা স্বীকার করা যায় না। কেন না, এক শব্দের দ্বারা, স্বীয় অবিকল্প অর্থংশ আর অন্য এক অক্লত পদার্থ, এই দ্বিবিধ অর্থের জ্ঞান হওয়ার সম্ভাবনা নাই। অপিচ, তৎ-শব্দে, কিংবা ত্বৎ শব্দে, যে শব্দে ইচ্ছা সেই শব্দে উক্তরূপ লক্ষণা স্বীকার করিতে পার না। কারণ, অবশিষ্ট শব্দের দ্বারা বিনা লক্ষণায় তাদৃশ অর্থের প্রতীতি হইয়া পড়ে। যে অর্থ বিনা লক্ষণায় উপস্থিত হয়, সে অর্থের জন্য পুনর্বার লক্ষণা কর নিষ্প্রয়োজন। অতএব, ‘সেই দেবদত্ত এই’ এই বাক্য যেমন তাহার তৎকাল বিশিষ্ট দেবদত্ত আর এতৎকালবর্তী দেবদত্ত এতদ্রূপ অর্থের তৎকাল ও এতৎকাল এই দুইয়ের এক্য জ্ঞান বিকল্প বলিয়া, মাত্র ঐ দুই ভাগ পরিত্যাগ

করিলেই অবিরুদ্ধ দেবদত্ত রূপ অর্থাংশকে বোধ করায়; সেইরূপ, তত্ত্বমসি বাক্যেও অপরোক্ষত্বাদিবিশিষ্ট ও পরোক্ষত্বাদিবিশিষ্ট-চৈতন্যরূপ অর্থের ঐক্য (অভিন্ন) জ্ঞান করা বিরুদ্ধ বলিয়া সেই বিরুদ্ধ অংশ অর্থাৎ পরোক্ষত্বাপরোক্ষত্ব অংশ পরিত্যাগ করিয়া কেবল মাত্র এক অদ্বিতীয় চৈতন্য মাত্র বোধ করায়।

(উক্তরূপে ভেদ বুদ্ধি নিরন্তর হইলে পর, জীবের আমি মনুষ্য, আমি জীব, আমি স্থূল আমি রূশ ইত্যাদি প্রকার অনুভব নিরন্তর হয়। জীব তখন “আমিই ব্রহ্ম” এইরূপ অনুভব করে।) “আমিই ব্রহ্ম” এই অনুভব বাক্যের তাদৃশ প্রকারের অর্থ যেরূপ নিষ্পন্ন হয় তাহা বর্ণনা করিতেছি।

আচার্য্য কর্তৃক পূর্বোক্ত প্রকারে অধ্যরোপ ও অপবাদ যুক্তি দ্বারা তৎশব্দ ও তৎ শব্দের অর্থের সংশোধন অর্থাৎ ব্রহ্ম ও জীব এই দুটির যথার্থ স্বরূপ পূর্বোক্ত প্রকারে অবগত হইয়া, পরে গুরুপদিষ্ট “তৎ তৎ অসি” বাক্যের দ্বারা তদুভয়ের একতা বা অখণ্ড ভাব প্রতীত হইলে, পূর্বে যে আপনাকে জীব ভাবিত—তাহার তখন “আমি নিত্য, শুদ্ধ, বুদ্ধ, মুক্ত, সংস্বরূপ, পরমানন্দস্বরূপ, অদ্বিতীয়, ব্রহ্ম” এইরূপ অখণ্ড চিত্তবৃত্তি উদয় হয়। সেই চিত্তবৃত্তি তখন চৈতন্য প্রতিবিম্বিত হইয়া প্রত্যেক চৈতন্য হইতে অভিন্ন অজ্ঞাত ব্রহ্মকে বিষয় করিয়া তদগত অজ্ঞানকে নষ্ট করে (অর্থাৎ পূর্বে যে ব্রহ্ম বিষয়ক অজ্ঞান ছিল—তাহা নষ্ট হয় অর্থাৎ জীব ভাব নষ্ট হইয়া ব্রহ্মভাবে অবস্থান করে।) তৎকালে যেমন বস্তুর কারণীভূত সূত্র সকল দৃষ্ট হইলে তৎকার্য্যভূত বস্ত্রও নষ্ট হয়, সেইরূপ, অজ্ঞান নষ্ট হইলেও তৎকার্য্যভূত সেই অখণ্ডাকার চিত্তবৃত্তিও নষ্ট হয়। দীপপ্রভা যেমন সূর্য্য প্রভাকে প্রকাশ করিতে সমর্থ হয় না, প্রভূত সে আপনাই অভিভূত

হইয়া বিনাশ প্রাপ্ত হয়, সেইরূপ, চিত্তরূতি—প্রতিবিস্তৃত চৈতন্য বা আভাস-চৈতন্যও অপ্রকাশস্বরূপ উৎকৃষ্ট ব্রহ্ম চৈতন্যকে প্রকাশ করিতে অসমর্থ হইয়া অভিভূত (বিনষ্ট) হয়। সুতরাং উপাধিস্বরূপ চিত্তরূতির অভাবের পর ব্রহ্ম মাত্র থাকে। ইহার লৌকিক দৃষ্টান্ত এই যে, যেমন দর্পণের অভাবে মুখপ্রতিবিম্বটী মুখমাত্রে পর্য্যবসিত হয়, অর্থাৎ মুদ্যমাত্র থাকে; সেইরূপ। (এই প্রণালীতেই তত্ত্বজ্ঞ-দিগের “আমিই ব্রহ্ম” ইত্যাদি অনুভব হইয়া থাকে।)

এইরূপ সিদ্ধান্ত হওয়াতে “তঁাহাকে মনের দ্বারাই অনুভব করিবেক” এবং “মন যাহাকে মনন (প্রকাশ) করিতে পারে না” এই দুই ঞ্জতির বিরোধ ভঞ্জন হইল। কেন না, মনোরূতির দ্বারা ব্রহ্ম-বিষয়ক অজ্ঞানটীর নাশ হয় মাত্র, ব্রহ্ম প্রকাশিত হয় না। রূতিপ্রতিকালিত চৈতন্য অর্থাৎ আভাস-চৈতন্য তঁাহাকে প্রকাশ করিতে অসমর্থ হয় (সুতরাং মনের দ্বারা দর্শন হয়, ও মন দর্শন করিতে অসমর্থ এই দুই পক্ষই যথার্থ) বৈদান্তিকেরা বলিয়া থাকেন যে, “শাস্ত্রকর্ত্তারা রূতি প্রতিবিস্তৃত চৈতন্যের দ্বারা পরব্রহ্মের প্রকাশ হওয়া পক্ষ নিরাকরণ করিয়াছেন। কেন না, সেই আভাস-চৈতন্য অপ্রকাশ চৈতন্যকে প্রকাশ করিতে পারে না। কেবল ব্রহ্ম বিষয়ক অজ্ঞান নাশের নিমিত্তই রূতি গ্রাহ্যতা মাত্রের অপেক্ষা আছে (অর্থাৎ ব্রহ্মাকারা মনোরূতি উদিত হইয়া কেবল তদ্ব্যত অজ্ঞানকেই নাশ করে, ব্রহ্মকে প্রকাশ করে না— ব্রহ্ম আপনিই প্রকাশিত হন, যেহেতু তিনি স্বয়ং প্রকাশস্বভাব।)

(লৌকিক ঘট পটাদি জড় পদার্থের জ্ঞান, আর অখণ্ড বা পরিপূর্ণ স্বভাব ব্রহ্মের জ্ঞান, এই দুয়ের মধ্যে বিশেষ বৈলক্ষণ্য আছে) ঘটপটাদি জড় পদার্থাকার মনোরূতির স্বভাব এই যে, “এই ঘট” কিং বা “এই পট” ইত্যাকার মনোরূতি উদিত হইবা মাত্র তাহা অজ্ঞাত ঘট বা অজ্ঞাত পটকে বিষয় করিয়া (অর্থাৎ

ব্যাপিয়া) প্রথমে ঘটের বা পটের অজ্ঞানতা দূর করে অর্থাৎ তদাত অজ্ঞানকে নাশ করে, পশ্চাৎ স্বপ্রতিবিস্তৃত চৈতন্যের দ্বারা সেই অপ্রকাশ স্বভাব ঘট বা পটকে প্রকাশ করে। শাস্ত্রে এইরূপ সিদ্ধান্তই উক্ত আছে। বথা:—‘অন্তঃকরণরূপিত আর তৎস্থ আভাস-চৈতন্য অর্থাৎ সেই মনোরূপিত-প্রতিবিস্তৃত চৈতন্য; এই উভয়েই ইন্দ্রিয় সংযুক্ত ঘটকে ব্যাপে অর্থাৎ বিশেষরূপে প্রাপ্ত হয়। তদ্ব্যতীত অন্তঃকরণ রূপিত দ্বারা ঘটের অজ্ঞানতা নষ্ট হয়, আর সেই আভাস-চৈতন্যের দ্বারা ঘটের স্ফূর্তি অর্থাৎ প্রকাশ হয়।’ দীপপ্রভামণ্ডল যেমন অন্ধকারস্থ ঘট পটাদি পদার্থকে বিষয় করিয়া (প্রাপ্ত হইয়া) তদাত অন্ধকার নষ্ট করতঃ স্বকীয় প্রভার দ্বারা প্রকাশ করে, সেইরূপ, অন্তঃকরণরূপিত ও অয়ং ঘটাদি গত অজ্ঞানকে নষ্ট করতঃ স্বপ্রতিবিস্তৃত চৈতন্যের দ্বারা ঘটাদি বস্তুকে প্রকাশ করে।

যাবৎ না উল্লিখিত প্রকারে স্বরূপ চৈতন্যের সাক্ষাৎকার হয়, তাবৎ পার্শ্বস্থ অবগণ, মনন, নির্দিধ্যাসন ও সন্নাধির অনুষ্ঠান করা আবশ্যিক। (তাদৃশ পরাশ্রয়চৈতন্য সাক্ষাৎকার স্বতঃ বা সহজে হয় না, অবগণাদি চতুর্থের অভ্যাস দ্বারাই হয়।) এ জন্য সে ওলিও প্রদর্শিত হইতেছে।

অবগণ—(শব্দযুগ্মের কথা বা বেদান্তশাস্ত্রের কথা কণ্ঠে কুহরে স্থান দিলেই অবগণ করা হয় না। তবে কি?) তাৎপর্য নিশ্চায়ক ছর প্রকার বোধক নিয়মের দ্বারা অস্বীকার ব্রহ্মরূপ বস্তুতে তাৎপর্য অবধারণ করার নাম অবগণ।

ছর প্রকার লিঙ্গ অর্থাৎ জাপক নিয়ম কি কি?

উপক্রম ও উপসংহার, অভ্যাস, অপূর্ণতা, ফল, অর্থবাদ এবং উপপত্তি। শাস্ত্রকারেরা বলিয়াছেন যে, এই ছর প্রকারের দ্বারাই শাস্ত্রের যথার্থ তাৎপর্য জানা যায়। (সুতরাং শাস্ত্রাকর পাঠ করিয়া,

অন্যার্থ সকল জ্ঞাত হইয়া, উল্লিখিত ছয় প্রকারের আলোচনা করিয়া, একত্রিত সমুদায়ের তাৎপর্য কি? অর্থাৎ কলিতার্থ কি? তাহা অবধারণ করিতে পারিলেই যথার্থ শূনা হয়, শূনিবার ফল ও হয়, নচেৎ কর্ণ প্রবিষ্ট শব্দ কর্ণেই লীন হয় মাত্র ।)

উপক্রম ও উপহার—(শাস্ত্রকারদিগের নিয়মই এই যে, তাহার। যে প্রকরণে (বিভাগে) বা যে শাস্ত্রে, যে বস্তুর উপদেশ করেন, প্রারম্ভে তাহারই উল্লেখ এবং সমাপ্তিতেও তাহার উল্লেখ করিয়া থাকেন। সুতরাং শাস্ত্রের ঐ প্রকরণের আরম্ভ ও সমাপ্তি পর্য্যালোচনা করিলেই তাহার প্রতিপাদ্য বস্তু জানা যায়। যেমন,—ছান্দোগ্য উপনিষদের ষষ্ঠ অধ্যায়ের প্রারম্ভে ‘একই অদ্বিতীয় ব্রহ্ম’ এবং সমাপ্তিতেও ‘এ সমস্তই আত্মায় তাসমান’ এইকণ উক্তি আছে। সুতরাং বুঝা গেল যে, এক অদ্বিতীয় পরমাত্মাই সমগ্র ষষ্ঠ অধ্যায়ের তাৎপর্য।

অভ্যাস—বার বার বলার নাম অভ্যাস। যে প্রকরণে যে বস্তু প্রতিপাদিত হইবে সেই প্রকরণের মধ্যে বার বার সেই প্রতিপাদ্য বস্তু প্রতিপন্ন করা। (ইহাও শাস্ত্রকারগণের লিপি রীতি।) উক্ত উপনিষদের উক্ত অধ্যায়ে ‘তদ্ব্যমসি’ এই বাক্যের দ্বারা নয় বার অদ্বিতীয় ব্রহ্ম বস্তুর প্রতিপাদন করা আছে।

অপূর্বতা—(নূতনত্ব) যাহা অন্য কোন প্রমাণে জ্ঞাত হওয়া যায় নাই তাহার উপদেশ। অর্থাৎ যাহা যে প্রকরণের প্রতিপাদ্য, তাহা প্রমাণান্তরের অবিষয় রূপে প্রতিপন্ন করা। যথা:—উক্ত উপনিষদের উক্ত অধ্যায়ে ব্রহ্মের উপনিষদ্বাত্র গম্যতা (উপনিষদ্ভিন্ন অন্য প্রমাণের অর্থাৎ প্রত্যক্ষাদি প্রমাণের অগোচর বলিয়া) প্রদর্শিত হইয়াছে।

ফল—প্রকরণ প্রতিপাদ্যের কিংবা তৎসাধক অনুষ্ঠানের প্রয়োজন বর্ণনা। উক্ত উপনিষদের উক্ত অধ্যায়েও “আচার্য্যবান্ ব্যক্তিই

ব্রহ্মকে জানিতে পারেন, অন্যে পারেন না । তাহার ব্রহ্মজ্ঞানীর যুক্তি হইতে সেই পর্য্যন্ত বিলম্ব, যে পর্য্যন্ত না দেহ পাত হয় । দেহ পাত হইলেই ব্রহ্ম তাব প্রাপ্ত হয় ।” ইত্যাদি প্রকারে ব্রহ্ম জ্ঞানের ব্রহ্ম জাতরূপ দল বা প্রয়োজন উক্ত হইয়াছে ।

অর্থবাদ—প্রতিপাদ্য বস্তুর প্রশংসা । উক্ত উপনিষদের উক্ত-অধ্যায়ে প্রতিপাদ্য অদ্বিতীয় ব্রহ্মকে গুরু এই রূপে প্রশংসা করিয়াছেন যে, “যাহাকে শুনিলে অক্ষত বস্তুরও অবগণ সিদ্ধ হয়, যাহা কখন মনে হয় নাই তাহাও মনে হয়, অজ্ঞাত পদার্থের জ্ঞান হয় ।” ইত্যাদি ।

উপপত্তি—অনুকূল যুক্তি । প্রকরণ প্রতিপাদ্য বস্তু প্রতিপন্ন করিবার জন্য শাস্ত্রানুযায়ী যুক্তি প্রদর্শন । উক্ত গ্রন্থেও “হে মনোজ্ঞ শ্বেতকেতু ! যেমন মৃত্তিকাপিণ্ডের জ্ঞান হইলে তদ্বিকার সমস্ত মৃৎ-পাত্র জ্ঞান হয় এবং ঘট, কলশ, শরাব প্রভৃতি মৃৎপাত্র সমূহের নাম গুলি কেবল নাম মাত্র অর্থাৎ মিথ্যা, মৃত্তিকাই সে সকলের সত্য । ইত্যাদি প্রকারে অদ্বৈত বস্তু বুঝাইবার উপযোগী বিকারের অনিত্যতা প্রভৃতি যুক্তি সকল প্রদর্শিত হইয়াছে । (এবম্প্রকারে শাস্ত্রার্থ অবধারণ করার নাম অবগণ, কেবল কর্ণপাত করা অবগণ নহে ।)

মনন কি ?

অদ্বৈত প্রতিপত্তির (জ্ঞানের) অবিরোধী যুক্তি অবলম্বন করিয়া সর্বদা অদ্বিতীয় ব্রহ্ম রূপ বস্তুর চিন্তা করার নাম মনন ।

নিদিধ্যাসন কি ?

‘ মধ্যে দেহাদি জড় পদার্থ বিষয়ক বিজাতীয় প্রত্যয় উপস্থিত না হয় এরূপ স্থানিয়মে অদ্বিতীয়জাতীয় প্রত্যয়-(জ্ঞান)-ধারণ, নাম নিদিধ্যাসন । অর্থাৎ অবিচ্ছেদে ধ্যান ।

সমাধি—সমাধি অর্থাৎ তীত্র একাগ্রতা । ইহা দুই প্রকার । প্রথম সবিকল্প, দ্বিতীয় নির্বিকল্প । সবিকল্প সমাধিতে জ্ঞাতা, জ্ঞান ও জ্ঞেয়

বিষয়ক জ্ঞানের লয় হওয়ার অপেক্ষা নাই। ঐ তিন জ্ঞান সত্ত্বেও ব্রহ্মাকার চিত্তরুতি বিরাজ করিতে থাকে। যেমন মৃণ্ময় হস্তীতে হস্তিজ্ঞান সত্ত্বেও মৃত্তিকাজ্ঞান থাকে, সেইরূপ, ঐশ্বরজ্ঞান সত্ত্বেও অদ্বৈত জ্ঞান হইয়া থাকে, ইহা পণ্ডিতগণ বলিয়াছেন। যথা:—
 “সর্ব বস্তুর সাক্ষাৎ দ্রষ্টা অর্থাৎ সাক্ষী, সর্বব্যাপক, সর্বোৎকৃষ্ট, প্রকাশ স্বভাব, উৎপত্তি রহিত, বিনাশ বর্জিত, অলিপ্ত অথচ সর্বত্র বিরাজিত, সর্বকালেই বিযুক্তস্বভাব যে উৎকৃষ্ট চৈতন্য, তাহাই আমি।”

নির্দিক্স সমাধিতে জ্ঞাতা, জ্ঞান ও জ্ঞেয়, এই বিকল্প ত্রয়ের লয় হওয়ার অপেক্ষা থাকে। অর্থাৎ উক্ত বিকল্প ত্রয়ের জ্ঞান অদ্বিতীয় ব্রহ্ম বস্তুতে লীন হইয়া (একীভূত হইয়া) যায় সুতরাং একটী মাত্র অখণ্ডাকার মনোরুতি অবশিষ্ট থাকে। জলবিলীন লবণ, জলাকার গ্রাপ্ত হইলে লবণ-জ্ঞানের লয় হেতু যেমন কেবল জল-জ্ঞানই বর্তমান থাকে, সেইরূপ, ব্রহ্মাকার চিত্তরুতির (জ্ঞানের) বিলয় হেতু ব্রহ্ম মাত্রই বর্তমান থাকে। এতদ্রূপ সমাধির লক্ষণ নির্দ্বারিত হওয়াতে সুস্থুপ্তির সহিত সমাধির অভেদের আশঙ্কা থাকিল না। সুস্থুপ্তি ও সমাধি উভয় অবস্থাতেই রুতি বিষয়ক জ্ঞান থাকে না সত্য; কিন্তু সুস্থুপ্তিতে রুতি থাকে, সমাধিতে তাহা থাকে না, সুতরাং সুস্থুপ্তি ও সমাধি সমান নহে।

এবম্প্রকার নির্দিক্স সমাধির আটটি অঙ্গ অর্থাৎ সাধন আছে। যথা:—যম, নিয়ম, আসন, প্রাণায়াম, প্রত্যাহার, ধারণা, ধ্যান ও সবিকল্পসমাধি। (এই আট অঙ্গ আয়ত্ত হইলে উক্ত প্রকারের নির্দিক্সক সমাধি সিদ্ধ হয় সুতরাং উহার অঙ্গ বলিয়া গণ্য।)

যম—অহিংসা, সত্য, অদত্ত-পরদ্রব্য গ্রহণ না করা, ব্রহ্মচার্য্য অর্থাৎ কার্য্যতঃ অভিলাষতঃ মৈথুন পরিত্যাগ করা ও অসৎ পরিগ্রহ বর্জন করা, এই পাঁচ প্রকার কার্য্যের নাম “যম।”

নিয়ম—শুচি, সন্তোষ, তপস্যা, শাস্ত্রাধ্যয়ন এবং দৈশ্বর-ভক্তি, এই পাঁচ প্রকারকে 'নিয়ম' বলে ।

আসন—শরীর ও মনের স্থিরতা কারক উপবেশন বিশেষকে আসন বলে । এই আসন তাহা স্বস্তিক পদ্ম প্রভৃতি দ্বাত্রিংশৎ প্রকারে বিভক্ত ।

প্রাণায়াম—প্রাণ বায়ুকে স্মারিত করণ । ইহা রেচক, পুরক ও কুস্তক নামক ক্রিয়ার অভ্যাসের দ্বারা সাধিত হইয়া থাকে ।

প্রত্যাহার—শ্রোত্রাদি ইন্দ্রিয় শব্দস্পর্শাদি বাহ্য বিষয় হইতে ধাবিত হইলে তাহাদিগকে প্রত্যাহৃত করা ।

ধারণা—অদ্বিতীয় ব্রহ্ম বস্তুতে অন্তঃকরণকে স্থাপিত করা ।

ধ্যান—অদ্বিতীয় বস্তুতে মনোহরতির প্রবাহ উৎপাদন করা ।

সবিকল্পসমাধি—সবিকল্প-সমাধি কি? তাহা ইতিপূর্বে বলা হইয়াছে ।

এই অষ্টাঙ্গক নির্বিকল্প সমাধির চারি প্রকার বিষয় আছে । কি কি? না লয়, বিবেকপ, কষায় এবং রসাস্বাদন ।

লয়—ভুমি সমাধি-চিকীর্ষায় উপবিষ্ট হইলে,—কিন্তু তোমার মন অথও ব্রহ্ম বস্তু অবলম্বনে অসমর্থ হইয়া ক্রমে নিদ্রিত হইল । এইরূপ বিষয় হইলে তাহাকে 'লয়' বলে ।

বিবেকপ—সমাধি-চিকীর্ষায় বসিলে, কিন্তু তোমার চিত্ত সেই অথও ব্রহ্ম বস্তু অবলম্বন করিতে না পারিয়া অন্য এক বস্তু অবলম্বন করিয়া বসিল । এরূপ হইলে তাহার নাম 'বিবেকপ' ।

কষায়—সমাধি-চিকীর্ষায় বসিলে, লয় বা বিবেকপও হইলনা, কিন্তু রাগাদি বাসনায় অভিভূত হইয়া মন স্তব্ধতা প্রাপ্ত হইল, অদ্বিতীয় ব্রহ্ম বস্তু অবলম্বন করিতে পারিল না, না এদিক্ না ওদিক্ কিছুই করিল না । এরূপ হইলে তাহাকে 'কষায়' বলা যায় ।

রসাস্বাদন—নির্বিকল্প অর্থাৎ ব্রহ্মরূপ নির্বিশেষ বস্তু অবলম্বন

না করিতে করিতে চিত্ত বৃত্তির সবিকল্পক আনন্দ অনুভব হয়। এরূপ হইলেও নির্বিকল্প সমাধির বিষয় হয় এবং তাহার নাম “রসা-স্বাদন” বিষয়।

উল্লিখিত চারি প্রকার বিষয় শূন্য হইয়া চিত্ত যখন নির্বীতস্থ দীপশিখার ন্যায় নিশ্চল নিক্ষেপ হইয়া একমাত্র অখণ্ড চৈতন্য মাত্রের চিন্তা করিতে থাকে, তখন তাহা নির্বিকল্প সমাধি নামেই যোগ্য। এ বিষয়ে শ্রুতিবাক্য এই যে, “লয়রূপ বিষ উপস্থিত হইলে অন্তঃকরণকে উদ্ভূজ করিবে। বিক্ষেপ উপস্থিত হইলে তাহাকে শান্ত করিবে অর্থাৎ বিক্ষিপ্ততা দূর করিবেক। কষায় রূপ বিষ উপস্থিত হইলে তাহা জ্ঞাত হইয়া ক্রিয়াকাল নিরূপিত থাকিবেক। অখণ্ড ব্রহ্ম বস্তুতে একাগ্রতা জন্মিলে আর চলনা করিবেক না। সে সময়ে কোন সবিকল্পক আনন্দ অনুভবও করিবেক না, প্রজ্ঞার দ্বারা নিঃসঙ্গ হইবেক।” শ্রুতিতেও উক্ত হইয়াছে যে “নির্বীতস্থ দীপ যেন নিশ্চল হয়—সেইরূপ হইবেক।”

একণে জীবাত্মার লক্ষণ বলা যাউক। আত্মস্বরূপ অখণ্ড ব্রহ্মজ্ঞানের দ্বারা তদাত অজ্ঞানের বাধ (বিলয়) হইলে পর, স্ব স্ব-রূপ অখণ্ড ব্রহ্মের সাক্ষাৎকারের প্রভাবে, অজ্ঞান ও অজ্ঞান কল্পিত পুণ্য, পাপ, সংশয় ও বিপর্যয় প্রভৃতির নিরূপিত হয়; সুতরাং সেই অবস্থাকে সমস্ত সংসার বন্ধন হইতে বিমুক্ত ও ব্রহ্মনিষ্ঠ বলা যায়; এবং জীবদেহায় মুক্ত বলিয়া জীবাত্মাও বলা যায়। শ্রুতিতে উক্ত হইয়াছে যে, “সেই সর্বাঙ্গিক পরব্রহ্মের সাক্ষাৎকার হইলে ক্ষণের ঐচ্ছিক অর্থাৎ অন্তঃকরণনিষ্ঠ ভ্রম সকল নষ্ট হয়, সংশয় সকল ক্ষিন্ন হয়; এবং সং ও অসং উভয় বিধ কর্ম ফল দগ্ধ হইয়া যায়।”

এই জীবাত্মা ব্যক্তি জাগ্রৎ কালে বা অসমাহিত অবস্থায়, রক্ত মাংস বিষ্ঠা মূত্র প্রভৃতি বীভৎসতর মলের আধাররূপ শরীর, ও অন্ধতা অক্ষমতা অপটুতা প্রভৃতির আশ্রয় ইন্দ্রিয়, এবং ক্ষুধা

তৃষ্ণা শোক মোহাদির আকরস্বরূপ অন্তঃকরণদ্বারা জ্ঞানের অবিরোধে পূর্বরূপে কর্তব্য সকল (বাহ্যার ভোগ আরম্ভ হইয়াছে) ভোগ করতঃ দৃশ্যমান জগৎ দেখিয়াও দেখেন না, অর্থাৎ অশ্রুদাদির ন্যায় সত্য জ্ঞান করেন না। যেমন ঐশ্বর্যজালিক পদার্থের তত্ত্বজ্ঞ ব্যক্তি দৃশ্যমান ইন্দ্রজালকে দেখেন মাত্র, তাহার সত্যতা মনে করেন না, সেইরূপ। প্রতিতেও এইরূপ উক্ত আছে। যথাঃ—“জীবন্তুক্ত ব্যক্তি চক্ষু থাকিতেও অচক্ষু অর্থাৎ তাঁহার চক্ষু স্বসংযুক্ত দৃশ্যকে বস্তু বলিয়া গ্রহণ করে না, এবং কর্ণ থাকিতেও কর্ণহীন, মন থাকিতেও অমনক প্রাণ সত্ত্বেও নিশ্চাণ ইত্যাদি।” আচার্য্যেরাও বলিয়াছেন যে, “যিনি আগ্রদবস্থাতেও সূক্ষ্মের ন্যায় থাকেন, ভিন্ন ভিন্ন দৃশ্যকেও যিনি অদ্বিতীয় দর্শন করেন, বাহ্য কর্তব্য করিয়াও যিনি অন্তঃকরণে নিষ্কর্ম (যিনি কেবল পূর্বসংস্কারের বলে অভ্যাসের ন্যায় কার্য্য করেন, অভিমান পূর্বক করেন না) তিনিই আত্মজ বা জীবন্তুক্ত, তত্ত্বজ্ঞ ব্যক্তি জীবন্তুক্ত নহে, ইহা নিশ্চয়।”

এতাদৃশ ব্যক্তি পূর্বে যে আহার বিহারাদি করিত এক্ষণে কেবল তাহারই অনুভূতি হইবে ইচ্ছাপূর্বক করিবেন না। (সুতরাং তাঁহার যথেষ্টাচারণ হইবার সম্ভাবনাও নাই। কেন না, পূর্বে তিনি শুভকর্মের অভ্যাস ও অশুভ কর্মের পরিত্যাগ করিয়া ছিলেন) কিংবা শুভ ও অশুভ উভয় কর্মেই উদাসীন হইবেক। ইহার প্রমাণ এই যে, “অদ্বৈততত্ত্ব জ্ঞাত হইলে যদি যথেষ্টাচারণে প্ররতি হয়—তবে অশুচি তক্ষণাদি বিষয়ে কুহুরাদির সহিত তত্ত্বজ্ঞানীর প্রত্যেক কি? (অর্থাৎ যথেষ্টাচার ঘটনা হয় না) তত্ত্বজ্ঞান হইলে বাঁহার যথেষ্টাচারণ নিরত হয়—তিনিই ব্রহ্মজ্ঞ, তিনিই আত্মজ, অন্যে নহে।”

এ অবস্থাতেও অমভিমানিত্ব প্রভৃতি জ্ঞানসাধন সঙ্গুল সকল ও অস্থিৎসাদি সঙ্গুল সকল অনুবর্তিত হইয়া থাকে (পূর্বের অভ্যাসের বলে স্বতঃই উপস্থিত হয়, যদ্ব্যবসায়িক কার্য্যে ইহা হয় না।) এ কথা



শাস্ত্রে উক্ত হইয়াছে যথাঃ—“অবহুঁতাদি সাক্ষীগ সকল অদ্বৈততত্ত্ব-জ্ঞানীর বিনা যত্নেই অনুবর্তিতে হইয়া থাকে ।”

অধিক বলা বাহুল্য, সিদ্ধান্ত কথা এই যে, জীবমুক্ত পুরুষ, মাত্র দেহ যাত্রা নির্বাহের নিমিত্ত ইচ্ছা, অনিচ্ছা ও পরেচ্ছা এই তিন প্রকারে প্রাপ্ত সুখ দুঃখ রূপ প্রারম্ভ কর্মের ফল সকল আভাসরূপে অনুভব করতঃ অন্তঃকরণাদির প্রকাশক চিন্তাতন্ত্র হইয়া থাকেন । প্রারম্ভ কর্মের অবসানে অর্থাৎ ভোগ দ্বারা কর্মফল সকল ক্ষয় প্রাপ্ত হইলে তাঁহার প্রাণ প্রত্যক্চৈতন্যে লীন হয়, সুতরাং অজ্ঞান ও তৎকার্য্যসংস্কার সকলও বিনষ্ট হইয়া যায় । তখন তিনি পরম কৈবল্য রূপ (কেবল + যৎ = সর্ব প্রকার ইতর বিশেষ জ্ঞান শূন্য) পরম আনন্দ, পরিপূর্ণ, অদ্বৈত অর্থাৎ সর্ব প্রকার ভেদ শূন্য, অখণ্ড ব্রহ্মরূপে অর্থাৎ সৈক্যবর্ণিগুবৎ এক রস ব্রহ্মরূপে অবস্থান করেন । প্রতিভে উক্ত হইয়াছে যে, “দেহাবসানে জীবমুক্ত পুরুষের প্রাণ সকল লোকান্তর গমন করে না, ব্রহ্মেতেই লীন হয় । সুতরাং তিনি সংসার বন্ধন হইতে বিমুক্ত হইয়া পরম ব্রহ্ম কৈবল্য প্রাপ্ত হন ।”

সমাপ্ত ।

T H E
VEDANTASARA,

OR,

The Essence of the Vedanta Philosophy,

OF

PARAMHANSA SADANANDA JOGINDRA.

TRANSLATED WITH COPIOUS NOTES AND ANNOTATIONS

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THE VEDANTASARA.



I REPAIR to the Supreme Self, the Indivisible, Everlasting Intelligence and Bliss, the Container of all, beyond the reach of word and thought, for attaining the desired (*śidhi*) emancipation.

Having paid my salutations to my (*Guru*) preceptor, who for his knowledge of non-duality (the Individual Spirit is one with the Universal) is deservedly called Adwayānanda, I undertake the task of expounding the essence or the *conclusion* of the *Vedānta* according to my lights.

Vedānta? The concluding portions of each *Veda* bearing as they do, exclusive reference to the *Brahma** are called the *Upanishads*. These, with the *Śharīraka Sūtras* and other works corroborating the *Vedānta* doctrine, are all included under the term *Vedānta*. [*Upa* + *ni* + *śad* + *kkip* = *Upa-*

* This word is neuter, and must not be confounded with the masculine *Brahma*, a member of the Hindu triad. It is derived from the root *Brith*, 'to grow or increase,' and "perhaps its earliest signification was the expansive force of nature, regarded as a spiritual power the power manifested most fully in vegetable, animal, and human life, but every where present, though unseen."—*Calcutta Review*, Vol. lxvi, p. 14.

nishad. *Upa* 'near' the internal self in close proximity to the Absolute, *ni* 'certain' that is certainly the *Brahma*, *shad*† 'to destroy' (e. g.) destruction of ignorance; hence it implies that system of learning which destroys ignorance, the root of misery, birth and death, and helps the individual to ascertain or discover the Supreme *Brahma* non-different from individual self.]

The present work, being explanatory of the main portion of the Vedānta is necessarily moved by the same considerations‡ with it, hence they need not be entered in detail.

The four "moving considerations" are:—

- I. *Adhikari*. The qualified individual or fit vessel.
- II. *Vishaya*. The subject.
- III. *Sambandha*. The relation.
- IV. *Prayojana*. The necessity.

† Maxmuller confounds *shad* 'to destroy' for *sad* 'to sit down,' and considers the first interpretation to be "wilfully perverse." According to him "it would express the idea of session, or assembly of pupils sitting down near their teacher to listen to his instruction" In that case Grammar may as well be classed with the Upanishadas!

‡ Each *Shastra* is guided by four incentives or moving considerations. For if an individual capable of understanding and performing what is enjoined of him be not found, it is useless to impart instruction, clearly therefore it is necessary that the qualified individual be found. Then the *Shastra* must have a subject to treat of. It must contain a body of instruction from which the qualified individual or 'fit vessel' may reap certain benefits, for man is so intensely selfish that unless such a promise be held out to him, he is sure to break off. So much then for the subject. Now between the Subject and the *Shastra* a relation is established of explainer and what is to be explained, to wit:—the subject is explained by the explainer "*Shastra*." Even then there must be a necessity for all this, otherwise no one will seek such knowledge. Hence 'necessity' constitutes the last link in the chain of incentives, moving considerations, *Nimitta* or *Anubandha*.

I. *Adhikari*—He, who by studying the *Vedas* and the *Vedāṅgas* in the prescribed order,—constantly to the best of his ability—has obtained an insight, so as to form a general idea of their meaning, who in this or in a previous existence, by avoiding actions originating from a desire of reward, as also those forbidden in the *Śāstras*, who by his practice of the daily and occasional rites, penance, and devotions has been absolved from sin, who has become pure in mind, and has adopted the four means for attaining spiritual knowledge, is the ‘qualified individual.’

Kāmya Karma—‘Actions springing from a motive of reward’ as the *Jyotiṣtoma*, *Shoma* &c., sacrifices, which secure happiness in heaven or something equally desirable ¶

Nishidhā—‘Forbidden acts’ are such as, cause suffering in hell as slaying a *Brahman*.

Nitya—‘Daily rites,’ nonperformance of which are harmful as the repetition of the *Sandhya* &c.

Naimittika—‘Actions undertaken occasionally’ are such as are observed after the birth of a son &c.

Prayaschitta—‘Penances’ are observances enjoined for the destruction of sin as the *Chandrayana*.

Upasana—‘Meditation’, to be *en rapport* with the triattributive *Brahma* by concentrating the mind, as the system of *Sandilya* cited in the *Chanlogya Brahman*.

Of these, the daily and occasional rites, and penances purify the intellect, while meditation enables the individual to concentrate his mind. As in the *Sruti* “By the study of the *Vedas*, by sacrifice and by meditation *Brahmans* seek to know Him;” and in the *Smṛiti*. “Refraining the mind (the eleventh organ,) and the rest of the ten organs from innate

¶ Such actions are emphatically interdicted, as : —“Enjoy Him by relinquishing desire” Vide *Bhāṣanaya Saṅghatopaniṣad* Verse 1.

passions which each of them is subject to* extinguishes sin."

As a result of the observance of the daily and occasional rites, and of intense meditation, the individual attains to a higher state of spiritual existence in the blissful abode of his ancestors (*Svargaloka*), of truth (*Brahmaloka*), &c. As in the *Śruti*, "Actions lead to the blissful abode of ancestors : while knowledge inherits the abode of the gods."

Sādhanaṇi —The four 'means' for attaining self knowledge are:—

- (1) Discrimination of things eternal and transient.
- (2) Disregard of reaping any benefits here or hereafter
- (3) Passivity, self control, abstinence endurance &c.
- (4) Desire of deliverance [from future rebirths.]

(1) 'Discrimination of things eternal and transient.' This consists in looking upon the *Brahma* only as a Reality while every other thing besides is nonreal because non-eternal.†

(2). 'Disregard of reaping any benefits here or hereafter, is to show a complete indifference for the enjoyments of this life as flowergarland, sandal and other sensuous objects; all such gratifications deriving their origin from action are but shortlived, for actions are non-eternal. In the same way, enjoyment of happiness hereafter, cannot but be temporary, therefore one who has discovered the real *Brahma*, shews an aversion for all unrealities.

* *Tapasya* is thus rendered *Vide.*—*Theosophist* December 1880, P. 55.

† To know as truth that which is true, and to regard as false which is false, this is perfect rectitude, and shall bring true profit. —*Buddha's Sermon to Seventy Brahmins.*

Samadama &c., These include (a) *sama*, (b) *dama*, (c) *apariti*, (d) *titiksha*, (e) *samadhan* and (f) *sradha*.

(a) *Sama*, 'Passivity', is to keep the mind aloof from subjects which stand in the way of attaining knowledge of the self.

(b) *Dama*, 'Self-control' is to subdue the external senses as they are opposed to hearing (the precepts of the sages for the cognition of the *Brahma*.)

(c) *Upariti*, 'Abstinence' is continually to keep the external senses aloof from sensuous objects, after they have been turned away from them, thereby to keep the mind engaged in hearing the precepts on the *Brahma*; otherwise to abandon all acts enjoined in the *Shastras*, in the prescribed order [by turning a *Saunyasi*.]

(d) *Titiksha*, 'Endurance' is to bear climatic influences as heat and cold; [honor and shame, happiness and misery] &c.

(e) *Samadhan*, 'Intensity of thought' is all engrossing attention of the subjugated mind on self.

(f) *Sradha*, 'Faith' is to have a belief in the teachings of the Vedanta and in one's spiritual preceptor.

(4) *Momookshtwa*, 'Emancipation' is desire of being set free from continued rebirths.

Such an individual is a *qualified person* or *fit vessel*. As is said in the *Sruti*, "The quiet restrained man &c." And as elsewhere said "To one of tranquil mind who has subjugated his senses, who is faultless, obedient, meritorious, always dependent, and desirous of emancipation is this to be taught." [Thus having settled the question of qualification, the subject is next considered.]

II. Subject. To prove the unity of the Individual and the Universal Intelligence *Brahma*, is the purport of the *Vedanta*.

III. Relation. Between this unity, a thing to be proved,

and the explanatory demonstrations of the Upanishad, there exists a relation of 'explainer' and 'what is to be explained.'

IV. *Necessity.* To dispel ignorance concerning the non-duality, to be demonstrated, and to acquire the blissfulness of *Brahma*. As in the *Sruti*." The knower of self surmounts grief. He who knows the *Brahma* is himself a *Brahma*."

Such a qualified individual, embittered with the experiences of an earthly existence, with its births and deaths, should repair to a preceptor learned in the Vedas and devoted to *Brahma*, with a bundle of fire wood &c., for a present, as one with hot head rushes into water, and serve him. As the *Sruti* says. "The pupil should repair with the bundle of fire-wood, for acquiring a knowledge of the *Brahma*, to a spiritual preceptor, learned in the Vedas, and devoted to *Brahma*."

The said teacher with great kindness, instructs his pupil by the method of attaching a signification due to illusion, (the very reverse of reality) and by its withdrawal, [bringing out the truth in relief as it were.] As is mentioned in the *Sruti*. "That learned preceptor should instruct his pupil, when he approaches him with a tranquil mind, and with senses subjugated, in such a way that he may know the eternal, the true *Brahma*."

Adhyaropa [*adhi* + *a* + *rup* = *Adhyaropa*; *adhi* 'thing,' a 'false' *rupa* 'shape'] A rope is not a snake, yet it is apt to be mistaken for one, from illusion. In the same way to attribute unreal to the real is what is meant by this term. [This illustration is frequently used.]

Real. The One Ever-lasting Intelligence and Bliss, without a second, (*Brahma*) is real.

Unreal. Ignorance and insentient material objects evolved from it, are unreal.

THE VEDANTASĀRA.

Ignorance.† It is something different from being and nonbeing; it is made up of three qualities, (*Satwa*, *Raja* and *Tama*) and antagonistic to knowledge. It is established from the individual conception "I am ignorant, myself I know not" and likewise from the *Sruti* text. "It (Ignorance) is the power of God concealed by its own qualities."

This Ignorance is used either definitely or indefinitely to signify one or a plurality, according to the mode of observing it either collectively or individually. For instance as the resulting product of a collection of trees or water may be looked upon as one thing *viz.*, a forest, a reservoir; so the collective indication of Ignorance as manifested in divers

† It is antagonistic to knowledge, something indescribable; it is separate from being and non-being, and quite a distinct entity from reality and unreality, just as neuter is neither male nor female. But it cannot be compared to the saying 'rabbit's horns, or a sterile woman's son, for such conditions are neither possible nor do they exist, while Ignorance is universally admitted as something existing, in a state of being. But this does not necessarily imply that it is the Brahman, which is Sat, or 'being,' and therefore considered a reality, because Ignorance lasts so long as knowledge is shut out; with the advent of knowledge it disappears, or is reduced to nonbeing and therefore an unreality, the very reverse of Brahman, which is reality and which is everlasting; hence Ignorance cannot be said to be that which is either real or unreal, which is, or is not existent, with or without a shape. That which cannot be particularised as something definite is termed indescribable. It cannot be said that want of knowledge is Ignorance, for want is a negative, non-existent unreality, and knowledge is a positive, existent reality, therefore the connection of a reality with an unreality or in plainer terms to say 'being' when reduced to 'nonbeing' is an absurd proposition, implying a contradiction. For 'being' is eternal, intelligent and self-existent, and hence cannot by any stretch of plausibility be reduced to nihilism or nothing to constitute the condition of A-knowledge or want of knowledge; not to speak of the emphatic protest of the Vedantins

ways in all individuals is regarded as one. As in the *Sruti*. "Not created by any one the tri-attributive Ignorance is one."

This collective Ignorance for its being the associate of the excellent (perfect Intelligence or Consciousness of the *Brahma*) is composed chiefly of the pure '*Satwa*.' Consciousness associated with this totality of Ignorance (as present everywhere in all animated objects) is designated the Omniscient, the Lord of all, the Controller of all, the Unspeakable, Internal ruler, Cause of the world and *Iswara*.

about confounding all unrealities with reality. One is thus shoved into a corner, and compelled to admit that want of knowledge is not Ignorance. For the further elucidation of the point, it is to be remembered that Chaitanya 'Consciousness' or 'intelligence' is termed knowledge, then again the mental perception is also called knowledge, and a third class of writers consider knowledge as an attribute of the Atma. Of these three kinds, which can be said to be nonexistent to constitute the condition, of A-knowledge. The knowledge comprised in the first signification is eternal, formless, hence cannot be nonexistent, the second is not a *de facto* knowledge, for it is naturally insentient; the mental perception can only illuminate or discover an object when it is overtaken with the reflection of intelligence; but apart from intelligence it is quite powerless to discover, comprehend or discern anything. Hence it cannot but be an insentient entity. But from its nearness to intelligence it is usually identified with it, and called as such. Hence its want cannot be the same with ignorance.

The third variety also implies a contradiction; for the Atma who is styled knowledge can never be without it.

The common expression "when I was ignorant I knew nothing," implies a state of knowledge along with it, for the very idea of 'not knowing anything' must spring from a positive fact or knowledge, hence it cannot be the same as want of knowledge. It is something worthless because it cannot establish the *Brahma*,—hence knowledge or ignorance not culminating to the *Brahma* is worthless—such an appellation is mainly requisite to establish its existence, lest

He is the Illuminator of all Ignorance, therefore Omniscient. As in the *Sruti* "Who knows generally and particularly all things."

This collective totality of Ignorance, for its being the cause of all created objects constitutes the causebody of *Iswara*. It is called the blissful sac for it is full of bliss, and has a

one should miscarry its interpretation and come to think it as nonexistent." It cannot definitely be compared with anything, therefore it has been described as neither existent nor nonexistent, and indescribable ("Sadasadvyanirbhaya.") It is further described as the triattributive entity. Because all material objects show such qualities, and as these are the derivative products of Ignorance or Prakriti or Matter, the presence of the three qualities in the cause may safely be inferred.

Therefore to speak of Ignorance as something worthless and indescribable, as something which can neither be particularised as being or nonbeing entails no contradiction. Like the Biblical article of faith, of man's first disobedience and the visitation of Divine wrath, condemning the whole human family to inherit as a patrimony, the original sin of the first parents, the Vedantins have their special doctrines. The key-stone of all such, is Ignorance, and when one has fully comprehended its importance, and its real import, he is on the high road of knowledge, and no obstacles need prevent his onward progress. Ignorance assumes a diversity of forms, it is present in each individual, no one is without it, it shrouds us all in its meshes, it blinds us with illusions, it leads us entranced to follow the multifarious pursuits of an every day-life, forgetful of the real end and aim of existence, it leads us to Karma and to successive rebirths. It is the throne on which sits in regal splendor, with the mighty rod and the equitable balance, the Christian's God and the heathen's countless deities; it is the gulf which separates the Chohan and Koot-hoomi from the common herd, the Apostles St. Mark, Paul & Co. from the Christian minister of the day, the Vedic Brahmans from their worthless descendants, and Zoroaster and Buddha, from Mr. Chunder Sen and the New Lights.

sac-like covering, and as it is the resting place for ether* &c., and all created objects, it is designated the dreamless slumber, and as such [*Pralaya*,] the site of destruction for all gross [*Isvara's Virat* condition] and subtle [*Hiranyagurba's* condition] bodies.

* "Above the atmosphere there extends another region, with which astronomers and physicists are acquainted, which they call ether or planetary ether. The atmosphere which surrounds our globe, and is drawn with it in its course through space, as it is drawn with it in its rotation upon its own axis, is not very high. It does not extend beyond thirty or forty leagues, and it diminishes in substance in proportion to its elevation above the earth. At three or four leagues in height the air is so rarefied that it becomes impossible for men or animals to breathe it. In aerostatic ascents it is impossible to go beyond seven or eight kilometres, because at that height the air loses so much density, is so highly rarefied, that it no longer serves for purposes of respiration, nor counterbalances the effect of interior pressure of the body on the exterior. After that height, the density of the air decreases more and more, until there is absolutely no air. At that point begins the fluid which astronomers and physicists call ether.

This ether is a true fluid, a gas, analogous to the air we breathe but infinitely more rarefied and lighter than air. The existence of the planetary ether cannot be disputed, since astronomers take account of its resistance in calculating the speed of the heavenly bodies just as they take account of the resistance of the air in calculating the motions of bodies traversing our atmosphere.

Ether is then the fluid which succeeds to atmospheric air. It is spread, not only around the earth, but around the other planets. More than this, it exists throughout all space, it occupies the intervals between the planets. It is, in fact, in ether that the planets, which with their satellites, compose our solar world, revolve. The comets, too, in their immense journeys through space pass through ether," FIGUIER'S "The Day After Death" pp. 20-21.

As the composite units of a forest signify a variety of several trees, and of a reservoir, a large quantity of water, so the Ignorance universally present in beings, is manifold.

As in the *Sruti* "Indra through the agency of *Máyá* assumes divers shapes."

As the configuration of the body, the organs and senses, and the mind are dissimilar—in no two individuals being alike or similar—so Ignorance differs in each individual, and for this constitutional difference, it is necessarily particularised as the individual or segregate unit of Ignorance in contradistinction to the indivisible, original Ignorance called *Mahátatwa*, centred in *Iswara*, the sum-total or collective aggregate of Ignorance.

This individual or segregate unit of Ignorance is the companion of the parviscient finite being, hence it is but a sorry or humble associate. The preponderating element of its composition is the impure *Satwa*. Necessarily therefore Consciousness associated with it, has limited perceptions and powers for which it is called *Prājña*.*

* Parviscience differentiates the Jiva, from Iswara, who is omniscient. Prajna (pra + ajna = Prajna) signifies almost ignorant. In the beginning of creation, Prakriti (Matter) or Ignorance (according to the Vedantins) undergoes mutation, the Satwatic element in its composition is proportionately increased, and in due course produces the Mahatatwa (it is wherefore called the Mulajnana or original basic Ignorance.) This basic Ignorance undergoes further mutations by a proportionate increment of the impure constituents of the two other qualities the Rajas and the Tamas and produces Ahankara (Egoity) and Anthakarana (Mind). Hence the illuminating powers of the mind whose origin is so humble and defective or impure cannot but be limited and consequently its associated Consciousness is also parviscient.

Prājña has the faculty of illuminating one Ignorance only, and that even, not very distinctly, for its composition is impure.

This individual or segregate Ignorance forms the causebody of the individual, because egoism owes its origin to this integral unit of Ignorance. It is called the blissful sac for its sac-like covering and blissfulness; and dreamless slumber, because it is the resting place of the organs and senses, hence the scene of dissolution for both the gross and subtle body.

In that state of dreamless slumber,* through a subtle function of Ignorance illumined by the ray of Consciousness

* The profound slumber of a man is a trite instance for comprehending individual or segregate Ignorance. During 'Mahasushupti' or 'Pralaya' or the dreamless and profound slumber of Iswara and the 'Khandasushupti' or the dreamless profound slumber of the Jiva, there is perception of felicity. In the last mentioned condition the mind with the other functions come to a perfect stand still, leaving Ignorance in full sway, so that the connection and relationship with the world which serve to fetter the Atma, are for the time severed, and the individual spirit is enabled to arrive at its acme, so to speak, a state of passivity and complete Ignorance, the real condition of Brahma, (the Universal Spirit, the Absolute.)

"When a man with all his wits about him is wide awake he is regarded as being furthest removed from the state in which he ought to be,—he being then enveloped in the densest investment of Ignorance. When he falls asleep and dreams, he is considered to have shuffled off his outermost coil; and therefore a dream is spoken of as the scene of the dissolution of the totality of the gross. The objects viewed in dreams are regarded as 'subtile.' When a man sleeps so soundly that he has no dream, he is regarded as having got rid not only of 'gross body' but also of his 'subtile body'; hence profound and dreamless sleep is spoken of as the 'scene of the dissolution both of the gross and of the subtile body.' But although, in profound sleep, a man has got rid of all the developments of Ignorance, yet he is still wrapped in Ignorance itself,

Iśwāra and *Prājña* both experience felicity. As in the *Sruti* "For the illumination of Consciousness *Prājña* enjoys felicity" [in the state of profound or dreamless slumber]. The evidence of individual perception also tends the same way, for a man on getting up from sleep says "I was sleeping pleasantly, I knew nothing then". [Had there been no such conception of felicity and Ignorance, people would neither have remembered it nor expressed so].

As the totality of trees representing a forest—its collective indication,—and the integral units constituting a forest—its individual indication—or the collection of several bodies of water into a reservoir and its segregation, are conditions of the same forest and water without any appreciable difference. Similarly the difference between the totality and individuality of Ignorance, its aggregate and segregate indications, is none. Both the conditions refer to one and the same Ignorance.

Between *Iśwāra* (Consciousness associated with the totality of Ignorance) and *Prājña* (Consciousness associated with individual Ignorance) the difference is *nil*, just as there is none whatever between the ether or space which environs a forest and a tree, or as the sky reflected in the whole mass of waters of a reservoir is inseparable, from its integral unit reflected in a small piece of water. [In the same way the conditional difference created by their respective associates if separated, there remains Consciousness only. The Intelligence accompanying the uninterrupted dreamless slumber (*Iśwāra*) and

and this must be got rid of. He must not, like the sleeper who 'slept pleasantly and knew nothing,' 'enjoy blessedness by means of the very subtle modifications of Ignorance illuminated by Intellect,' but he must become Intellect simply—identical with Blessedness. DR. BALLANTYNE'S Lecture on the Vedanta, para. 152 (').

the broken or interrupted, dreamless slumber (*Jivā's*) is thus described in the *Sruti*. "It is the Lord universal; omniscient, internal knowing, cause of all, the source and final annihilator of all matter.

As the wood with its etherial environment, and the tree with its individual unit of space, or the sky reflected in a reservoir, or its integral component (a small collection of water), are but fractional units of the unappropriated infinite space from which they can neither be demarcated nor separated; and as this '*Mahakas*' or infinite space has by way of distinction been mentioned *the fourth*, so besides the collective and individual Ignorance with their respective associated Consciousnesses there is another which is unassociated, pure, non-dual, impartite and the only Consciousness. This is *the fourth*.* [That is to say saving *Hiranyagurbha*, *Virat*, *Iswāra*, as consciousness alone is the fourth condition, so besides the conditions of *Jiva*, *Viśva*, *Taijas* and *Prājña*, the state of pure, simple Consciousness is that of ecstasy (*Turya*).] As it is said in the *Sruti* "Faultless, blissful, secondless, impartite, and pure Consciousness is described by the *Pandits* as the fourth. This is the *Atma* that is to be known."

* The following four conditions are thus illustrated : -1. *Jagrut* or waking. 2. *Supna*, Dreaming sleep. 3. *Sushupti*, Dreamless sleep. 4. *Turya*, Ecstasy.

We call a thing by several names, for instance a golden earring, and a golden bangle are equally derived from gold, the difference in their shape determines their individuality, and if this be omitted, the remaining gold is one in both, yet each has its name. In the same way the Individual Spirit is one with the Universal, the difference consists in the associates, and if these be left out, there remains only one Consciousness. If therefore

As in the phrase "An ignited ball of iron" the relative condition of the iron, which is ignited and the fire, which ignites it, has two separate bearings namely when the iron and the fire are regarded indiscriminately as one, and when they are

the individual state be one of everlasting Intelligence then virtually it is one with the Absolute. But this requires proof, and for such a purpose it is necessary, in the first instance, to establish Consciousness as one, and if this can be proved, then it is eternal and true, for what is always one is eternal. With such a view, the author of the Panchadasi propounds the oneness of Consciousness and its everlastingness in the following manner :—

There are three states of Consciousness [a] waking, [b] dreaming and [c] dreamless slumber. The first is defined as that condition when Consciousness takes hold of a subject by the instrumentality of the senses. In the Consciousness of the 'wakeful state' are floating sound, touch, taste, smell—ether, air, fire, water, and earth—that is multiform subjects. What floats, are objects of cognition, subjects, &c. and that in which they float is Consciousness. The respective Consciousnesses which enable us to cognise an object by touch, sound, &c. may appear different and multiform, but such difference and diversity exist only in the subject or object which the Consciousness covers,—while Consciousness is one and alone; and such difference in the subject or object is easily recognisable by the individual characteristics or features present in it.

For instance, a cow and a horse are different from one another; a pitcher is also a separate object from a cloth; hence for variety, all objects are different from similar other objects, and for oneness Consciousness whether as regards sound, touch, sight or in any other condition is non-different. In short, the condition which enables an individual to form an idea of an object by touch, or sight, or by its sound, has reference only to one and the same Consciousness, and what appears to us different viz., sound as quite distinct from touch, is due to the diversity, and variety of, the objects. Therefore, the Consciousness present in the waking condition is one, but the sub-

distinct, therefore when it is said, 'This is burning,' it literally signifies the first named condition, but the second condition is what is indicated, so the collective and distributive Ignorance with their associated Consciousnesses, when looked upon as one with the unassociated or *fourth* Consciousness is the literal signification of such transcendental phrases as "That art Thou," "I am the *Brahma*" &c., but when viewed as distinct is what is indicated.

This Ignorance has two powers *Abarana* (envelopment) and *Vikshapa* (evolution).

ject or object of such Consciousness is several, and for this multi-formness we are apt to mistake the one and impartite Consciousness as several, but if we can shake off such difference-creating-a-mistake, then Consciousness appears as one.

The same is true in the state of dreaming, when the organs of action and senses are at rest, the impressions which revive an object in the mind either from the force of habit, or from being accustomed to it, is called a dream. Now the objects seen in a dream are as manifold as in the waking condition, and they are constitutionally different too, but the Consciousness which cognises them is one; the difference in the former is established by the individual characteristics or features of the object, to wit:—an individual dreaming of a horse gives the usual features to the animal, and if a cow, a horse, or an elephant crosses his dreams, the respective features of the subject dreamt, are usually present, hence variety of the subject or object constitutes the difference here as in the waking condition, but Consciousness which enables him to perceive the several objects in the dreaming condition is one and non-different from similar Consciousness which cognises such another object. The only difference actually existing between Consciousness of the waking and dreaming states is the duration in time. The subject of a dream is transitory in duration, but that of wakefulness is permanent.

'*Envelopment*' is thus illustrated. A small cloud intercepting an observer's vision, leads him to conclude that the sun is clouded, an erroneous inference, in as much as, the sun being infinitely larger in dimension than the cloud, it is

It will appear thus, that Consciousness is one, but the subject of Consciousness is manifold, for this it appears to assume divers shapes. As the Consciousness of the wakeful condition when overtaken with sleep is converted into a conditional Consciousness of the dreaming condition ; so under the influence of profound slumber, Consciousness is reduced to the third condition, viz. of dreamless slumber. Hence, the Consciousness of both the last mentioned conditions is one, but its subject is different.—For when the mind and its impressions are at perfect rest, then only follows, profound slumber ; no sooner the mind ceases to receive the impressions of objects seen at a previous time, than the dreamless slumber sets in—therefore, this condition is virtually one of absolute ignorance, or which is the same thing, it is one of objective darkness (Tama) and insensibility. Hitherto, were floating in the Consciousness reflected shadows of various objects, but now they are all replaced by one of complete ignorance (Tama), and for Consciousness thus taking possession of ignorance one on waking is apt to say "he knew nothing then." In such a state, Consciousness was not entirely absent, it was simply in a conditional incapability of grasping or spreading over various objects, it was simply occupied with, or taken possession of, by ignorance. Hence it can not be said that there was no Consciousness present, there was enough of it to enable the individual to know that "he knew nothing."

Even here the subjective Consciousness is different from the subject, as we have seen in the dreaming condition. As the pitcher is different from its cognition, so ignorance (the subject) is different from (its cogniser) Consciousness. Subjects are different, not so the (cogniser) Consciousness ; and as one subject differs from another by its especial characteristic, Consciousness cannot be differentiated in that way. Now then we find that in the three conditions of an

impossible for the latter so to enshroud the former, as to cause total darkness. Ignorance, in the same way, so enshrouds a man's spiritual intelligence as to disable him from realising the *Ātma*, in close proximity to it and which is illumined by the reflected intelligence from the same source, as the infinite and all pervading entity; and leads him to believe that He (*Ātma**) is bound up in him, thus converting Him into the condition of the finite and material,—a condition the very reverse of what is true, for He is infinite, uncreated immaterial and everlasting. Therefore, that force, attribute, or faculty which enables Ignorance so to enshroud the *Ātma* as to convert Him into an agent and patient as enjoying pleasure and suffering pain, or misery is *Abarana*.

Vikshapa 'Evolution.' This is identical with power of creating. (It is always present with envelopment.) As ignorance regarding a rope, creates a snake on it, so that ignorance,

individual's daily life, knowledge or Consciousness is one; it necessarily follows, that as all days are alike, and as the past and future are made up of days, containing the three conditions of waking, dreaming and profound slumber, which are merely conditions of existence, Consciousness comprised in them is one. Following the line of argument used above, one will easily be led to form similar conclusions as to the oneness and presence of Consciousness in all conditions of time, extending to eternity, and for such, it is called eternal, without a beginning or termination, uncreated, (*Sat*) in contradistinction to subjects, which are divers, created, and impermanent (*Āsat*). What has neither beginning nor end is called free, that is possessed of self-manifestibility, therefore, Consciousness is free: not so are subjects which are dependent on it for being discovered. And thus the one and secondless Consciousness (*Sambit*) whose nature is manifestibility is the real condition of the individual and the *Brahma*.

* This word is masculine.

which creates the illusion or mistaken impression of ether, and the other elements on the enshrouded *Atma* is called *Vikshapa*. As it has been said "Through the agency of its creating power, Ignorance, creates the world &c." [Whence do the materials come ?]

[The answer is:—] Consciousness associated with Ignorance, possessed of the two powers named above, when itself is considered is the principal or immediate cause, and when its associate Ignorance is considered, is the material cause. Just as a spider which creates its web from its saliva, needs no other extraneous material for it, beyond its own intelligence, which therefore, stands in the relation of an efficient cause to (its product) the web ; its body, producing the material out of which the web is produced, being considered the material cause. [In the same way the *Paramatma* through the agency of (*Māya*) illusion procreates the world.]*

This creative force of Ignorance abounding in insentieney, helps Consciousness associated with it, in the evolution of ether or space (astral light), which in its turn produces air,—from the air is produced heat,—from heat, water,—and from water, earth in a consecutive order. [In each the presence of associated Consciousness is to be understood.] As in the *Sruti* "From the everlasting Consciousness of the *Atma* is produced ether,—from ether, air,—from air, heat,—from heat, water,—and from water, earth."

From their possessing little manifestibility, and abounding in inanimation, a preponderance of (*Tama*) insentieney in the cause of these elements is easily inferred.

* Illusions overlying the Brahma is the cause of the production of all things.

Immediately after production arise in these elements the *Satwa*, *Raja* and *Tama** qualities, from a difference of plus and minus quality in their causation.

These primary elements are called subtle elements, atomic condition of matter, without the combination of five; from them are produced the subtle astral body and gross elements.†

The subtle (astral body) has seventeen characteristic features. It is likewise called the *Linga Sharira*.

These are, the five organs of sense, (spiritual) ‡ intelligence, mind, five organs of action, and five vital airs.

The 'organs of sense' are the ear, skin, eye, tongue and nose.§

They derive their origin from the good (*Satwa*) particle of the different elements ether &c., in a consecutive order: that is to say, the *Satwa* of ether produces the ear, that of air, skin,—heat, eye,—water, tongue—and earth, nose.

* *Satwa*—good, pleasant and happy.

Raja—active, meddlesome and painful.

Tama—Insensible and and sluggish.

† The air, water &c. we enjoy at present are all quintuplicated and not elements. They were elements originally.

‡ Mr. T. Subba Row considers Boodhi to be 'Spiritual Intelligence.' Vide 'Theosophist,' January 1882, page 96.

§ The external appendages which go by the names of the ear, nose &c. are merely the seats of the individual organs and not the organs themselves, for the Vedantins alike with Kapila, hold that with death the gross body lags behind, but the astral body draws the organs and senses [both 'the active and sensual organs'] as also the *Mana* and Boodhi, and the five vital airs, and thus attended makes its exit. Hence the visible eyes and ears &c. which remain attached to the gross physical body, to undergo decomposition and disintegration are not the actual organs. Probably the Nervous centres which enable the organs to act in their special capacities or the sensory ganglia with the nerves of special sensation are meant.

Boodhi (Spiritual Soul or Intelligence,) is the organ which establishes the certainty of a thing or object.

*Mana** (Physical Intelligence), Mind is that faculty which determines the desire of action or its reverse [in short, which conceives an action or takes hold of several conceptions and ends in doing none.]

Chit (Thought) and *Ahankara* (Egoity) are two subordinate faculties included in the Spiritual Intelligence and the Animal Soul or Physical Intelligence; *Chit* is the searching function of the Sensorium, and *Ahankara* is self-consciousness, due to conceit.

The Spiritual Intelligence and the Animal Soul (fifth principle†) are both derived from a conglomeration of the good (*Satwatic*) particles inherent in ether and the four other elements. Such an inference is derived from their luminosity, or manifestibility.

This Spiritual Intelligence in combination with the organs of sense, constitutes what is called the (*Vijnān-mayakośha*) the cognitional cell.

This cell, for the conceit that it is the entity which experiences the usual phases of an earthly existence, such as the enjoying of felicity, and suffering of pain; and for its being subject to births and rebirths is called the (*Jiva*) "life principle."‡

The Animal Soul in combination with the five organs of action is called the mental cell.

The 'five organs of action' are those of speech, the hands, feet, anus and sexual organs.

* Vide Theosophist August 1882, page 289 and January 1882, page 94. † Ibid. ‡ Ibid.

They are derived from the unmixed active (*Raja*) particle of each element in the following wise. The etherial active particle produces speech,—aerial, hands,—calorific feet,—aqueous, anus,—and earthy, sexual organs.

The five vital airs are *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*.

'*Prana* is the ascending air with its seat at the fore-end or tip of the nose.

'*Apana* is the descending air with its seat in the anus.

'*Vyana* moves in all directions and is present in all parts of the body.

'*Udana* is the ascending air situated in the throat.

'*Samana* is the air situated inside the body which helps the digestion of food.

'Assimilation Conversion of the food into chyme and chyle and its further elaboration into blood, lymph, and semen.

The professors of the Sankyha system include five more airs and designate them:—

(a) '*Naga*' is that which brings on eructation.

(b) '*Kurma*' that which opens and shuts the eyes.

(c) '*Krikara*' creates hunger.

(d) '*Devdatta*' produces yawning.

(e) '*Dhananaya*' is the nutritious or tonic air which adds to the bodily strength.

The Vedantins take objection to this classification and contend that they are included in their division.

These five vital airs originate in the *Raja* or active attribute of ether and other elements.

With the five organs of action they constitute what is designated the life-sac.

From their action resembling progression, and retrogression, the origin of the five vital airs in the *Raja* or active attribute is established.

Of these five sacs, the intellectual, for its knowledge (*jnana*) is regarded as the subject. The mental, for its accompanying will-force is the instrument, and the vitis receptaculum or the life-sac, for its active energy is the object ; such a division is in accord with the fitness of each.

The sum-total of these sacs represent the subtle astral body.

The subtle astral body has one or several indications, according to the manner of observing it collectively or individually like the wood and the reservoir, or the tree and water considered before ; that is to say, either it is the subject of one Intellect (Spiritual Intelligence or *Boodhi*) or of several. In the former condition it is the Thread-Soul or *Sutratma* for it pervades like a thread through all created beings, and is the subjective Intelligence of *Hiranyagarbha*, thus constituting a collective totality. In the latter or individual condition it is the special or separate intelligence of every living-being.

Consciousness associated with the collective totality of subtle astral bodies is known by the names of *Sutratma* (Thread-Soul), for it pervades through all such bodies like a thread, and *Hiranyagarbha** or *Prana* for the conceit of its being the five great elements in a state of simple uncombi-

* *Iswara* associated with [Maya] illusious abounding in pure goodness and for the conceit that He is the astral body is called *Hiranyagarbha*.

Prajna associated with Ignorance abounding in impure goodness, for similar conceit, that he is the subtle astral body, is called *Taijasa*.—*Vide Pauchadasi page 24, verse vi.*

nation, with knowledge, will-force, and active energy for its attributes.—It is the subtle body itself.

This collective associate of the subtle astral body (*Hiranyagarbha's* associate) is called subtle, because it is subtler than the gross physical body, it is likewise called the triplicate sac, for its having the intellectual and other coverings, and for its condition of wakeful desires it is called a dream* hence the site of destruction of all gross elements.†

Consciousness associated with the individual subtle (astral) body goes by the name of *Taijasa* (full of light) for it has the sensorium for its associate which illuminates all darkness.

In its composition it differs from the gross physical body by its subtlety, and for its likewise being inserted with the intellectual and other sac-like coverings, *Taijasa* is called the subtle (individual) body, and for its condition of wakeful desires it is called a dream, hence the site of destruction of the gross [Physical] body.

The *Sutratma* and *Taijasa*, through a subtle function of the mind perceive in a state of profound slumber all subtle bodies. As in the *Sruti* "*Taijasa* is the enjoyer of subtle objects."

In this place it is to be observed that between the collective and individual signification of the subtle (astral) bodies there is no difference, and the Thread-Soul and *Taijasa* associated with them are one and the same, as

* For to a dreamer the world exists as it were not, and the Vedantins hold that "to the dreamer it really is not."

† *Hiranyagarbha's* or *Brahma's* dream and the dissolution of the material phenomenal world are identical.

between the forest and the trees (its component units), or the space occupied by each, or between the reservoir and its waters, or the sky reflected in them, the difference is nill. Thus do the astral bodies originate.

The 'gross elements' are the products of a particular method of combination of the five elements, as follows :—

Divide each of the elements, ether &c. into two equal parts, of the resulting ten parts, take the first five of each and equally divide them into four, then leaving the undivided second half of each individual element, add to the above four parts, the second halves of the other four elements, each to each. This is corroborated by the *Panchadasi* as follows :—

“Divide each element into two equal parts, take the first half of each and divide it into four parts, add to it (one-eighth) each first portion of the other elements.”

There need be no apprehension for authority as to such fractional combination, for the *Sruti* (*Tribitkarana*,) combination of three, refers to this combination of five.

Notwithstanding the composition of each element being capable of demonstration in the above manner, as made up of fractional units, each has a separate appellation as ether, fire, water, &c., “For a preponderance of its special attribute” (*Sruti*). [As will appear from what follows.]

During this fractional combination of the elements, ether, is said to possess the quality of emitting or creating sound; the air is rendered tangible by sound, and touch,—fire, by sound, touch, and form,—water, by sound, touch, form and taste; and the earth, by sound, touch, form, taste, and smell. [Thus each of the elements has several properties in common

with an additional special attribute, for which it receives a separate name.]

From the said fractional combination of the elements have likewise been evolved, one above the other, the several abodes designated as Bhur, Bhuvar, Swar, Mahar, Janas, and Satya; and one below the other the nether spheres severally called Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala, and Patala, together with Brahmā's egg, the four physical (gross bodies with their adequate food-grains and drink.

'The four different varieties of the physical body' are viviparous, oviparous, parasitic, and the earthy or germinating.

Viviparous, born from the uterus as men and animals. Oviparous, produced from eggs as birds and reptiles (aves and ophidæ.) Parasitic, produced from moisture, and dirt as lice and musquito. Earthy, springing from the earth as grass trees &c.

Like the collective signification of forest and reservoir or the indication of tree and water (the component units of the forest and tank), the four classes of physical bodies may be regarded to contain collectively as one intellect, or severally to be the seat of many (individual) intellects.

Consciousness associated with the collective totality of physical (gross) bodies is called the *Vaiṣṇanara*, for the conceit that it is universally present, and *Virat* for it manifests in divers forms.*

This collective totality is his physical gross body,—it is likewise the receptacle of food, and for its enjoyment of all grosser pleasures, a state of waking is attributed to it.

* "Because it rules over the various kinds [of bodies.]" BALLANTYN as quoted by Major Jacob in his 'Manual of Hindu Pantheism,'—p. 65.

Consciousness associated with its segregate individuality, receives the appellation of *Viswa*, for without relinquishing its conceit of the subtle (astral) body, it occupies all gross bodies.

This segregate individuality is his physical gross body, for its being the receptacle of all kinds of food, and the seat of enjoyment of all gross pleasures, a state of wakefulness is attributed to it,

Both *Viswa* and *Vaiswanara*, through the external organs of sense, ear &c. controlled by the quarters, air, the sun, *Varuna*, and *Aswinicoomars*, become gradually accustomed to appreciate, to conceive, or recognise sound, touch, physical make, taste, and smell,—the five external perquisites of matter.

By the help of the five organs of action, which are controlled by fire, electricity, magnetism, death, and procreation,* they gradually become accustomed to appreciate, or to

* A word of explanation is needed, for such arbitrary rendering of the words 'Agni, Indra, Upendra, Yama, and Prajapati.' If an account of the several functions, controlled by the above-named agents, be taken into consideration, it will be found that nerve-force originates speech, the third frontal convolution is the seat of speech, and in aphasia, it has been found, that disease situated there (though there are exceptions) fails to communicate the nerve-force, so as to render speech possible. Now every species of action whether muscular or nervous engenders heat, as evidenced by the increase of temperature, if this be not due to oxidation, akin to combustion, we know not what else it is. In the same way reception and progression imply muscular action, which to be in a state of efficiency must have besides the nerve-force a certain energy of its own, due to electricity and magnetism (science may some day establish it); excretion is the product of disintegration, each living tissue having received its pabulum, charges the effete materials into the general current, when they are removed by the process of defæcation, &c. Emission is guarded by the instinct of procreation.

have experience of speech, reception, progression, excretion and emission.

Controlled by the Moon, *Brahma*, *Siva*, and *Vishnu*, both *Visva* and *Vaiswanara*, through the four internal organs of perception,—mind, intellect, egoism and thought,—learn to doubt, ascertain, individualise, and think. To this end the *Sruti* says:—"In the state of wakefulness they have cognition of external gross objects."

Here also, there exists no difference between the collective totality, and the segregate individuality, of gross physical bodies, or between their respective associates *Vaiswanara* and *Visva*; as there is none whatever between a forest and its trees (its component units) or the space covered by each respectively, or the reservoir and its waters, and the sky reflected in each.

Thus have the gross bodies been produced from quintuplication of the five primary elements.

The gross physical, the subtle astral, and the cause-bodies, collectively constitute what is called *Mahatprapancha* or one vast expanse. As a collection of several forests is a large forest, or large bodies of water, one vast expanse,—a sea or ocean.

Consciousness associated with this vast expanse of matter and severally called (according to the method of observing it either collectively or individually) *Vaiswanara*, *Hiranyagarbha*, *Isvara* or *Virat*, *Taijasa*, and *Prajna* is one, and the same; as the space absorbed by a collection of several minor forests, constituting a big one, or the reflected sky of several small bodies of water, included in the vast expanse of sea or ocean, is one.

Consciousness abiding in, or associated with, the said vast body of matter, and Consciousness unassociated with it, when regarded as one and inseparable, is the primary meaning of the transcendental phrase. "Indeed all this is *Brahma*"* and

* The text requires some explanation. The elements have their individual properties, sound, touch, taste, smell and form, and as they are material in composition, impermanence is one of their characteristics, but for their visibility they are called Sat. Hence impermanence and permanence are alike present in them, thus indicating two opposite conditions for which a full examination is necessary.

Before creation Sat alone was present, this is established in this wise. The five active organs, the five physical organs, and the mind, together with the assistance received from the Shastras and analogy, all help the individual to knowledge; now whatever is known by such means is indicated by the word 'Edung' and it includes the universe. In the Upanishada (Aruni) it is said with reference to this subject that before the evolution of the universe indicated by the word 'Edung,' there existed the one Paramatma (Supreme Spirit) without-a-second, without name, or form. Such an attribution (having neither name nor form) implies no contradiction; for He is everlasting and existed prior to the derivation of name or form. In other words the source of name and form is called creation, hence they could not exist prior to it, but the Parabrahma being uncreated, self-existent, everpresent &c. (Sat), cannot possibly the refore have the attributes or characteristics of creation such as name and form, for such a contingency would imply a contradiction as including two very opposite conditions.

We have at starting said that He is without a second. The very nature of his attributes establish it; for He is the everlasting Intelligence and Bliss, therefore there is not another object similar to Him in other words the universe and all it contains are created objects. In the beginning, they were in a state of non-being, a condition the very reverse of Paramatma's who was is, and will ever continue to be in a state of being (Sat).

when considered as distinct and separate, is the principal object sought to be conveyed. Like "an ignited ball of iron" when looked upon as one ; though the fire which ignites the iron, and the metal which is acted upon by it, are two distinct bodies.

Thus, 'illusory attribution' of the unreal upon the Real (*Brahma*), has been cursorily shewn.

Now will be considered, the 'illusory attribution' with regard to individual Intelligence. In other words the mistaken notions of the different sects about the *Atma* or self are to be declared.

For example, an illiterate person considers his son as his self, on the strength of the *Sruti* text "Self is born as a son," and for the inference, that he loves his son as ho

A class of Buddhists take objection to the above signification of *Sat*, they contend that before the creation there was only 'non-being' (*Asat*) and not *Sat*. But this implies a contradiction, because when they say "there was nothing" the expression conveys two opposite ideas. 'Was' is tantamount to a condition, of being, and nothing indicates want of it, or non-being. Therefore to speak of 'non-being being' or non-being' like being is, to say the least, absurd and inconsistent. As for example the sun cannot be said to be dark, and like darkness ; that is wanting in light, for such a condition implies being and non-being at the same time ; so the expression 'there was nothing in the beginning' implies a state of being (the signification of was) and non-being (the indication of nothing).

It may be said that *Sat* includes a like condition, for to say in the beginning, there was present (*Sat*) 'existence' or 'being' implies existence twice, only a tautology almost in daily use every where. Add to this the authoritative testimony of *Kapila* who propounds nothing can bring forth nothing : hence to conceive everything to have been produced from nothing (*Asat*) which was the original condition according to these 'nihilists' is conclusively set at rest.

loves himself and because, he experiences pleasure or pain as it fares well or ill with his son.

A *Charvaka* says his gross physical body to be his self; for the *Sruti* text "Self is the essence of the altered condition or the assimilated product of food," and because, he sees a father leave his son in a burning house and because, he perceives "I am fat, I am lean."

Another *Charvaka* believes self to be identical with the organs of senses; for it is mentioned in the *Sruti* "All the said organs went to *Prajapati* and said," and because, when they cease working the body ceases to move [the bodily functions come to a stand-still]; and for the perception "I am blind of one eye, I am deaf &c."

Another *Charvaka* says his vital airs, (Respiration), his self, for the *Sruti* says, "The internal self is quite distinct from the gross physical, the subtle astral, and the cause-bodies;" and because with the cessation of respiration, the several organs of senses also cease to carry on their respective functions; and for the experience "I am hungry, I am thirsty."

Other *Charvaks* again, recognise the mind (*Mana*) as the *Atma*; for the *Sruti* text "The internal spirit (*Atma*) with the mental perquisites attached is quite distinct from the body, the physical organs and *Prana*;"* and because, when the mind sleeps respiration ceases, and for conceiving "I am full of doubts, and determination &c."

* *Prana* is one of the five vital airs, in that sense to differentiate or particularise it with *Atma* is seemingly inconsistent; for with inspiration alone life cannot go on, there must be inspiration expiration, a pause and so on, hence the respiratory process is alluded above.

Some Buddhists affirm that *Boddhi* (Intellect) or Spiritual Intelligence is the *Atma*. This is confirmed by the *Sruti* text "The intelligent internal spirit is distinct from the body physical organs, respiration and the mind." Because without an agent an instrument is powerless, and for the perception "I am an agent, I am a patient."

The *Pravakara* and the *Tarkika* both ascribe Ignorance to be the *Atma* basing their assertion on the authority of the following text from the *Sruti* "The internal Spirit full of bliss is quite distinct from the body &c." and apply to it the proposition, that during sleep the intellect is at a stand-still and is blended with Ignorance and for the perception, "I am ignorant."

The followers of Bhatta say, that Consciousness associated with Ignorance is no other than the Individual Spirit or *Atma* because it is mentioned in the *Sruti* that "The *Atma* is full of knowledge and bliss," and because during profound sleep the light of Consciousness is ever present, along with the darkness of Ignorance : (this is amply proved by the common experience of every one on awaking "I was sleeping pleasantly I knew nothing." He had enough knowledge to know, that he knew nothing, otherwise this even would be impossible) and for the experience "I know not myself."

There are other Buddhists who say the Spirit is identical with nothing on account of the *Sruti* that, "In the beginning there was nothing" and because in sleep all things become non-existent, and for the perception on waking that "While I was sleeping I was non-existent."

In this place the error of the aforesaid views will be pointed out, to establish clearly the *Atma* as a separate and

distinct entity from 'the son to nothing.' Since the arguments used, the *Sruti* texts authoritatively cited, and the individual perceptions referred to, by the illiterate person and the other controversialists to support their respective assertions as to the identity of the *Atma* with this, or that, from 'the son to nothingness,' are falsified by the premises, citations and conclusions &c. of each succeeding set of debaters, it is clearly established then, that the individual Spirit is not what they assert to be, but quite a distinct and separate entity.

The question then again receives additional support from such other forcible texts of the *Sruti* as "The intelligent Spirit is not the gross (physical) body,—not the eye (sensual organs),—not the respiratory process,—not the mind,—not an agent,—but pure (unassociated) Consciousness, eternal and uncreated;" besides, the insentient objects reckoned as the (individual) Spirit being all composed of matter from the son to 'nihility,' therefore transient like a jar, only rendered visible by Intelligence, render the difference still more marked, in as much as, the Spirit is all-pervading, immaterial, and eternal: the very reverse of what is adduced by the different sects;—moreover, the strong perception of the wise "I am Brahma";—and also, because the fallacies based on the particular *Vedic* texts which these illiterates cite as their authority, and the false conclusions they build on them, and the inferences which they draw from experience have all been refuted;—all these conclusively establish the Spirit to be distinct and separate from 'the son to nothingness.'

Hence, the illuminator of every insentient object, from 'the son to nihility,' full of light, eternal, pure, Buddha, free

and true,—the Consciousness present in each individual, is the *Atma*. This is the established experience of the Vedantists.

Thus the 'illusory attribution of the unreal upon the Real' is particularly declared.

Apavada (rescission) is the falsity of a secondary product, without disturbing the impression of reality or true significance of its primary cause. [A golden earring, and an earthen pitcher, the secondary products of gold and earth are unreal, not so the earth and the gold which are real. In the same way] the illusionary product of the snake on the unaltered rope is false, though the rope (its cause) is real. The imaginary snake lasts so long as the mistake is not discovered; similarly the superimposition of Ignorance and the material elements on the Conscious Spirit is false; save and beyond the Real *Brahma*, its unchanged products from insentient Ignorance to the material elements, are all unreal, because transitory in duration, and open to destruction.

With reference to causes, it has been said, that when a cause undergoes change of form to produce an action, it is called *Vikara* or *Parinama*. But where no such actual change of name or form takes place, it is called *Vivarta*. Curdled milk is an instance of the first variety, and snake in the rope, of the second.

How, on discovering the mistake, or recovering from the illusion, Ignorance, and the other material elements revert to their individual source, ultimately to rest on the *Brahma*, is now being told.

The four varieties of the gross physical bodies, the seat of enjoyment, the food and drink necessary for them,—the

fourteen worlds Bhur &c. which are contained in *Brahmā's* egg—all are merely the derivative products of the quintuplicated elements of which they are composed.

In their relation to sound, touch &c. these primary elements, thus fractionally multiplied (quintuplicated), and the subtle astral bodies, with the elements determining their origin, are constitutionally made up of nothing else, but the five elements in a state of simple combination, hence non-quintuplicated.

Owing to the production of the five non-quintuplicated elements with the qualities of goodness and the rest, in an inverse order, that is to say, the earth, from water,—water, from fire,—fire, from air,—air, from *Akas* (ether, astral-light or odyle) and the last from Ignorance, they are simply Ignorance-associated Consciousness, which stands to them in the relation of material cause.

This Ignorance and its associated Consciousness, *Isvara* &c. are merely the *Brahma*, the Fourth state, the unassociated Consciousness,—a state of passive rest (ecstasy)—all comprised in them.

The precise signification of the words '*Tat*' (That) and '*Twam*' (Thou) in the phrase '*Tat twam asi*' (That art Thou) can only be clearly determined by attaching to them what they are not, but with which they are confounded from illusion, as the snake in the rope; and by dissociating them from such illusion or mistake.

For instance, the collective totality of Ignorance &c. that is to say of Ignorance, the subtle astral, and gross physical body; Consciousness associated with it (*Isvara*); and the pure unassociated Consciousness of the *Brahma* in a state

of passive rest : these three appearing as one and inseperable, like the 'ignited ball of iron' (in which the metal and the fire are viewed as one), is the literal meaning of the word 'That' ; but its real or indicated signification refers to the un-associated universal Consciousness of the *Brahma*, embracing the collective totality of Ignorance, and its associated Consciousness—*Iswara*, *Hiranyagarbha* and *Virat*.

The word 'Thou' has also a dual signification like its rival 'That':—namely a literal or expressed, and a real or indicated. Like 'the ignited ball of iron' viewed as one, the segregate individuality of Ignorance, the subtle astral, and the gross physical bodies ; their associated Consciousnesses called severally *Prajna*, *Taijasa* and *Viswa* ; and the unassociated passive Consciousness of the *Brahma* in a state of rest (*Turya*) ; these three Consciousnesses are meant as one and inseperable by the literal interpretation of 'Thou ;' but its real or indicated signification refers to the pure unassociated Consciousness, the Fourth, full of bliss, embracing the individuality of Ignorance, the subtle and the gross body, and respectively called *Prajna* &c. and Consciousness associated with it.

Now the explanation of the transcendental phrase '*Tat twam asi*' (That art Thou) is being given ; viewed under three different relations, it establishes what is meant by the Impartite.

The triparite relations are :—

(a.) *Samanadhikarana* or mutual reference to one object. The two words 'That' and 'Thou' refer to the same subject.

(b.) *Viseshana-Viseshyabhava* is a relationship created by the exclusion of their various significations [from the words

'That and Thou' in the manner cited below :—That which prevents a variety of perception of an object and establishes it as one is called *Viseshana*, and the object so explained is *Viseshaya*.]

(c.) *Lakshya-Lakshanabhava* is the relation of signified and signifier, between individual-self and the two words 'That' and 'Thou.'

To this end it has been said, "Between the things referred to by the two words, there is reciprocity of reference, the relation of an adjective and noun, and the connection of signified and signifier."

(a.) Mutual reference to one subject—

As in the sentence 'That Devadatta is this,' the two words 'that' and 'this' refer to one and the same Devadatta, with this difference in time, that the first adjective pronoun carries with it, the impression of past time, while the second, conveys the present time; so by "*Tat twam asi*" (That art Thou) is meant the same Consciousness with this difference that 'That' indicates the unseen, invisible (Universal) and 'Thou,' the visible (individual) Consciousness.

(b.) Relation of an adjective and noun—

As in the same sentence, 'That Devadatta is this' that means the Devadatta seen in past time and 'this' refers to the Devadatta of the present time, both alike qualify the same Devadatta,—a relation is created by the exclusion of time which is the only difference subsisting between them. So in the phrase 'That art Thou' 'That' indicates the invisible Consciousness, and 'Thou' the visible Consciousness,—thus is a relation created by the exclusion of the difference existing between them and which relation is that of an

adjective and noun [for they both qualify the same Consciousness].

(c.) Connection of signified and signifier—

As in the above phrase ('That Devadatta is this') if the consideration of time indicated by 'that' and 'this,' be disregarded, or left out, there remains only the Devadatta common to both conditions, and signified, by the two signs 'that' and 'this.' Similarly by omitting the invisibility and visibility from 'That art Thou' there remains the one Consciousness, common to both, and signified by the characteristic signs of invisibility and its reverse expressed by 'That' and 'Thou'.

Such a rendering is called the *bhaga-lakshana*, "Indication abiding in one part of the expressed meaning* whilst another part of it is abandoned."

To the sentence 'That art Thou' the application of its literal meaning as in 'The blue lotus' is inconsistent and inadmissible.

For "the 'lotus' being the thing that we call 'blue,' and the 'blue' thing being what we call 'lotus;'"† the words 'blue' and 'lotus' are entirely different from 'white' and 'cloth,' hence there is a relationship of each being qualified by the other; thus the words possessing alike the quality of separating them from substances dissimilar, as also of claiming identity with things similar, carry no contradiction in their literal signification, and therefore not inconsistent.

But, in the sentence 'That art Thou,' 'That' indicates invisible or unmanifested Consciousness and 'Thou' manifested

* Vide 'Manual of Hindu Pantheism'—JACOB, p. 87.

† Ballantyne.

or visible Consciousness ; hence the literal meaning creates a difficulty in taking cognisance of a Consciousness marked by such conflicting attributes, consequently the relation of an adjective and noun is inadmissible. Nor can it be maintained that the qualifying adjectives visible and invisible serve to differentiate the Consciousness from Consciousness of dissimilar character or establish an identity with Consciousness of similar character. For the unseen Consciousness is universal all-knowing, omniscient, while the visible Consciousness is partial little knowing or parviscient.

'That art Thou' cannot be construed like the phrase 'The cowherd lives in the Ganges' ; this phrase ('The cowherd' &c.) is construable according to the rules of rhetoric called the *jahallalakshana*. By it we discard the literal or close rendering of the sentence and substitute its implied indication. For instance, no human being can live in the Ganges—a mass of water—but if we reject the original meaning of the Ganges—a river—and substitute for it the banks of the river by which the water is confined, then to live there becomes no impossible feat, consequently the meaning of the phrase is not conflicting.

In 'That art Thou' an Intelligence* is indicated with properties widely different from each other, in as much as, the one is invisible and the other visible—here to discard the literal meaning and to admit as something else being indicated (as the banks for the Ganges in the foregoing illustration) is improper, consequently the *jahallalakshana* is inadmissible.

* This word is synonymous with Consciousness.

Moreover to bring in a forced interpretation by the canons of the *jahallalakshana* by abandoning the original meaning of 'That art Thou' after the manner of 'the cowherd lives in the Ganges,' and to say 'That and Thou' contravertibly refer to each other, namely 'That, Thou' and 'Thou, That' is inconsistent.

Because in the phrase "the cowherd &c." the banks of the river are not mentioned, they are understood, and without such an interpretation the meaning of the sentence is not construable; whereas in 'That art Thou' nothing is understood, and the meaning is easily conceivable, hence to substitute another interpretation by a forced reference to other objects is contrary to the rules of the *jahallalakshana*.

Neither is it consistent to construe 'That art Thou' after the manner of "the red is running." Here it is necessary, instead of discarding the signification of 'the red' altogether to connect it with a substantive to make it feasible for the red to run, as for instance a horse, (understood) after such a connection the apparent inconsistency is cleared away and the meaning becomes plain, for a red cannot run, but a red horse can. This method of construction is known by the name of *ajahallalakshana*.

In applying the above rule to 'That art Thou,' one is at no liberty to discard the real signification of the sentence, no matter how inconsistent soever that may be, but must connect the visible and invisible element of the Intelligence with some foreign or adventitious element which being implied, and not expressed may be taken as understood. Even with such addition it is impossible to clear away the apparent inconsistency. Hence it is futile to

attempt a rendering of the passage after the canons of *ajahallalakshana*.*

Moreover, to say that if the conflicting portion of the meaning—the invisible and the visible—be dismissed, the remaining (non-conflicting) Intelligence is the signification of 'That' or 'Thou' and therefore the necessity of constructing the sentence after the *bhagalakshana* (Indication of a portion) no longer exists, is improper.

For, it is impossible to conceive the same word as indicating in its meaning the non-conflicting portion of its own signification and that of another word, and further when the signification has been rendered clearly perceptible by the use of another word (cited), then to attach a separate meaning by the importation of indication (a word understood) is also incomprehensible.

Hence as in 'That Devadatta is this' the consideration of time indicated by 'that' and 'this' referring to the past and present, after being left off, on account of the contradiction, Devadatta is the only indicated signification. So in 'That art Thou' after leaving off the invisible and the visible from the Intelligence,† for the conflict they intro-

* "Indication in which the primary sense is not abandoned."—JACOB, p. 91.

† This view of the matter may be illustrated algebraically. Not being able to admit as an equation the expression 'Devadatta + past time = Devadatta + present time,' we reflect that the conception of time is not essential to the conception of D's nature; and we strike it out of both sides of the expression, which then gives 'Devadatta = Devadatta,' the quality being that of identity. In the same way, not being able to admit as an equation the expression 'Soul + invisibility = Soul + visibility,' we reflect that visibility, &c., are but the modifications of

duce in the interpretation of the phrase, the remaining Intelligence indicates the Universal Impartite Intelligence.

Now is to be defined the interpretation of the adept's perception "I am *Brahma*."

The signification of 'That art Thou' having thus been clearly established by the preceptor, by the two methods of 'illusory attribution' and its 'rescission,' the mind of the 'qualified individual' is now roused to perceive that his *Atma* (self or individual Spirit) and the *Brahma* or Universal Spirit are one and non-different from each other; (such a modification of the mental function is termed the Impartite) and he says, "I am the *Brahma*, eternal, intelligent, pure, uncreated, full of highest bliss, and without a second.

Then that mental function illumined by the reflection of Intelligence, takes for its subject, or pervades through, the unrecognised *Brahma*, non-different from individual Intelligence (*Atma*) and removes the Ignorance which rests there.—That is to say, the previous Ignorance concerning the Supreme *Brahma* having been destroyed, the *jivabhava* or individual condition is removed and the *Brahmabhava* is brought about—duality converted into non-duality. Then as a piece of cloth is destroyed when its threads are consumed by fire, so with the destruction of Ignorance, the cause of all effects,—the mental perception which has assumed the shape of the Impartite being likewise one of the effects of Ignorance, is also destroyed.

Ignorance, which, we were told, is no 'reality.' Deleting the unessential portion of each side of the expression, we find 'Soul=Soul,' the equality being here also that of identity.—'Lecture on the Vedanta.' Ballantyne.

As the light of lamp unable to illuminate the sun from darkness is overpowered by it, so the mental function by its reflex Intelligence being too weak to discover the self-manifested and apparent Intelligence of the Supreme *Brahma* non-distinct from individual Intelligence—becomes overpowered, and its associated Intelligence moulded after the Impartite having been already destroyed it blends with the Absolute to become one; just as the reflection of a face in a mirror reverts to the face when the glass is withdrawn.

Therefore the *Sruti* expressions “The *Brahma* is only to be perceived by the mind” and “Which the mind cannot conceive” imply no contradiction. Because the mental function can only destroy the Ignorance concerning the *Brahma*, it cannot discover the Absolute; [thus fulfilling the first condition] and because the reflected Intelligence is powerless to discover It (this has already been explained) [necessarily therefore the mind in such a case cannot conceive of It]. On this subject, the authors of the *Sastras* “have interdicted the use of the reflected Intelligence, but have advised to dispel the Ignorance which rests on It, by the agency of the mental function, for discovering the Supreme *Brahma*,” because “It is light itself and therefore for any other object to illuminate or discover It, is impossible,” [what is light cannot be discovered by another object].

Between the cognition of an inanimate object, as a jar, a cloth &c. and the cognition of *Brahma* there is this difference. In the first instance (this jar, &c.), the mental function assumes the shape of, or pervades through, the unknown jar and dispels the Ignorance which rests there; by its reflected Intelligence, it then discovers or renders it visible. As is

mentioned in the *Sastras*, "The mental perception and its indwelling reflex Intelligence both occupy the jar, the first dispels the Ignorance about it, the second brings it out to view, (*i.e.*) renders it visible." As the light of a lamp taking possession of such articles, 'a jar,' 'a cloth' &c. as occupy a dark corner, dispels the surrounding darkness and brings them out to view by its own brilliance, so the mental function after dispelling the Ignorance which occupies an unknown jar, brings it out or renders it cognisable to the senses by its indwelling reflex Intelligence.

Till such time as the cognition of Intelligence does not take place, it is necessary to practise: (a) *Sruvana* (hearing), (b) *Manana* (consideration), (c) *Nididhyasana* (profound contemplation), and (d) *Samadhi* (meditation). These are now being explained.

(a). 'Hearing' is to ascertain the drift of the *Vedas* concerning the *Brahma* without a second, by the six means of knowledge.

These means are :—

1. *Upakramopsanghāra*. The commencement and the conclusion.

2. *Abhyāsa*. Repetition.

3. *Apūrvatā*. Novelty.

4. *Phala*. Result.

5. *Arthavāda*. Illustration by praise.

6. *Upapatti*. Illustrating by supporting arguments.

As it has been said, "The commencement and the conclusion, repetition, novelty, the result, illustration by praise, and by supporting arguments, are the means for determining the purport."

1. *Upakramopsanghāra*. The commencement and conclusion' is the method of expounding the subject, by referring to it in the opening and concluding part of the same chapter. For example, the sixth chapter of the *Chândogyâ Upanishada* opens with "There is but one *Brahma* without a second" and concludes "This Spirit is the Universal."

2. *Abhyāsa*. 'Repetition' is the reiteration of the subject several times in the same chapter by way of explanation. As in the said sixth chapter 'That art Thou' has been repeated nine times, for expounding the Reality *Brahma* without a second.

3. *Apūrvatā*. 'Novelty' is to determine the inutility of other proofs, beyond those cited, for expounding the subject, to be treated in a chapter. As in the said sixth chapter beyond the *Upanishada*, the inutility of other (adventitious) proofs have been pointed out, for determining the Reality *Brahma* without a second.

4. *Phala*. 'Result' is so to describe or point out the necessity for acquiring a knowledge of Self who is to be treated in a chapter, or to put it into practice. As for example in the said sixth chapter it is mentioned "He who has a perceptor knows the *Brahma*, till the liberation of the Spirit from his body, his absorption into the *Brahma* is delayed; with his death it is effected." Thus the necessity for acquiring the knowledge of the Reality *Brahma* is set forth.

5. *Ārthavāda*. 'Illustration by praise'—that is to say the subject to be expounded in a chapter is illustrated by praise. As in the same sixth chapter, the teacher on being asked by his pupil for instruction replies "The one knowledge helps the unheard to be heard,—the unthought, thought—and

the unknown to be known." This is what is called praising the Reality *Brahma* without a second.

6. *Upapati*. 'Illustration by supporting arguments.' This consists in adducing arguments in support of the subject, to be expounded in a chapter. As in the same sixth chapter, "O, Gentle one! as from a knowledge of one clod of clay, all objects made from it are easily recognised, their divers shapes and names imply a nominal difference, for they cannot remove the idea of clay from them; so the recognition of the Reality without a second in whatever exists in the universe; the manifold shapes and names of all such objects constitute only a nominal difference, while in fact the objective world is nothing but the *Brahma*."*

(b.) *Manana*. 'Consideration' is continuous thinking on the *Brahma* without a second, and establishing non-duality by the non-conflicting arguments of the *Vedānta*.

* The sixth book of the Chandogya Upanishad begins with a dialogue between a Bramhan named Arani and his son Svetaketu, who returning home at the age of twenty-four years, after the completion of twelve years' study of the Vedas, was full of conceit; his father seeing him such, enquired of him whether he had sought from his teacher that instruction by which the unheard becomes heard, the unthought thought, the unknown known. On Svetaketu's confessing that he had not, the father observed, "My dear as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron—thus, my dear, is that instruction."—Maxmuller's Sacred Books of the East, I, p. 92.

(c.) *Nididhyasana*. 'Contemplation' is the current of the understanding consistent with the Reality *Brahma* without a second, by excluding such antagonistic ideas concerning the body and insentient matter in general, as may stand in the way, or prevent the realisation, of non-duality.

(d.) *Samadhi*. 'Profound meditation' is of two kinds namely :—

1. *Savikalpa*. Conscious, and
2. *Nirvikalpa*. Unconscious.

1. Conscious meditation :—The subject, the individual perception, and the object constitute the conscious Ego. To realise the *Brahma* without a second by concentrating the mind which has assumed the shape of the Impartite, and by indivisibly resting its function there, with the distinction of knower and knowledge, that is to say, with the retention of the individual Consciousness. Then as in the instance of an earthen toy-elephant, the mind takes cognisance of the animal along with that of its composite clay, so there is the perception of the Universal Consciousness (*Brahma*) co-existent with the Conscious Ego, or non-duality in duality. As it has been said by the subject of such contemplation "I am that Secondless Consciousness, everpresent, pervading everywhere, good, light, without a beginning (unborn), undecaying, unblended, innate, and free."

(2.) 'Unconscious meditation' is the resting of the Impartite mental function on the Reality *Brahma* without a second, and becoming one with It, by the destruction of the three integral constituents of the Conscious Ego—the subject, the individual perception, and the object.—Then as in a saline solution, the salt having been dissolved assumes the

shape of the water, its separate existence is destroyed, but the water alone is left to be perceived; so to discover the Real *Brahma* alone by the mind after it has been moulded into the shape of the Impartite.

Having thus ascertained *Samadhi*, there is no more any need of mistaking this state of 'meditation' with that of profound slumber; because the mental function though alike unperceivable in both the conditions, yet it exists in the first but not so in the last.

This 'Unconscious meditation' is attainable by eight means :—

1. *Yama*. Forbearance.
2. *Niyama*. Canons to be observed.
3. *Asana*. Posture.
4. *Pranayama*. Regulating the vital airs.
5. *Pratyahara*. Restraining the organs of sense.
6. *Dharana*. Fixed attention.
7. *Dhyana*. Contemplation.
8. *Savikalpa Samadhi*. Conscious meditation.

1. 'Forbearance.' This includes "harmlessness, that is not affecting any living being, by the different agencies concomitant with human nature; speaking the truth; not to be addicted to thieving; control over the passions that is avoiding the company of beautiful women*," and not to accept any gifts.

2. 'The canons to be observed' are cleanliness' ["that is keeping the body clean and the mind pure"];† contentment, ["that is resting contented with as much as one can gain"];‡

* Vide the 'Theosophist,' December 1880, p. 65. † Ibid. ‡ Ibid.

'refraining the *Mana* (the eleventh organ) and the rest of the ten organs from innate passions which each of them is subject to; repeating mentally the *Mantra* given by one's own *Guru* (spiritual adviser) and venerating *Brahma*.'"*

3. 'Posture' is to keep the hands and feet in particular positions, while seated for meditation, as the *Padmasana*, *Svastikasana*, &c., &c.

4. 'Regulating the vital airs.' This is done by "breathing in a peculiar way through the nostrils during the mental recitation of the name or attributes of the Deity." It consists of three parts, namely:—(a) *Puraka*, (i.e.) inspiring through the left nostril after closing the right with the thumb or index finger; (b) *Kumbhaka*, (i.e.) holding the breath in, by shutting the mouth and closing the nostrils with the fingers of the right hand, and (c) *Rechaka*, (i.e.) expiring slowly the air inspired through the right nostril.

5. 'Restraining the organs of sense' is to be indifferent to pleasurable or disagreeable excitement provoked by an object in contact with, or under the influence of, the several senses.

6. 'Fixed attention' is to concentrate the heart† on the Real *Brahma* without a second.

7. 'Contemplation' is the uninterrupted current of the mental function towards the Real *Brahma* without a second.

8. 'Conscious meditation' is what has already been described.

* Vide The Theosophist, December 1880, p. 65.

† In Yoga philosophy the heart is represented as a lotus having six petals or divisions, each of which is designed for a different purpose, to be mentally recollected during devotion.—The Theosophist, December 1880, p. 55.

'Unconscious meditation' to which the aforesaid means are requisite, is apt to meet with four obstacles from—

1. *Laya*. Mental inactivity.
2. *Vikshepa*. Mental distraction.
3. *Kashaya*. Passions and desires, and
4. *Rasaswad*. The tasting of enjoyment.

1. 'Mental inactivity' is drowsiness of the mental perception after it has failed in its endeavour to rest on the Impartite Reality *Brahma*, without a second.

2. 'Mental distraction' consists in resting the mind on something else, instead of the Impartite Reality *Brahma* without a second.

3. 'Passions and desires' offer impediment to the mind, and prevent it from resting on the Impartite Reality *Brahma* without a second, though 'mental inactivity' and 'distraction' are wanting (to offer fresh obstacles).

4. 'The tasting of enjoyment' is the pleasure experienced from meditation, with the individual perception, cognition of the subject and object in tact, while the mind is not resting on the *Brahma*; or enjoying the felicity attending the 'conscious meditation' while at the threshold of its opposite, 'the unconscious,' variety.

When the mind comes to centre all its thoughts on the Impartite (Universal) Consciousness, after having surmounted the four obstacles (cited before), like the unflickering light of a lamp, by devout and profound meditation; it is called the *Nirvikalpa samadhi*; on this subject the evidence of the *Sruti* is "When the mind succumbs to inactivity it should be stirred up; when it is distracted it should be quieted; when inflamed with passions and desires it should

be prevented from acting under their influence, by knowledge; when it comes to centre its thoughts on the Impartite Reality *Brahma*,—it should not be moved any more; then it should abstain from enjoying the pleasurable feelings which follow the ‘conscious meditation’ and dissociate its attachment from all other things by discrimination:” [literally the abnegation of Self and engrossment in the Absolute.]* And again “To be in a conditional identity with the unflickering light of a lamp.”]

Now are to be considered the traits by which one ‘liberated in life’ is recognised.

Such an individual is one, who by dispelling the Ignorance concerning the *Brahma*, perceives It clearly as his own self and comes to realise It as the Impartite in him—who, having his Ignorance already destroyed, together with its derivative products, such as the cumulative acts of virtue and vice, doubts and errors, and having freed himself from all worldly ties, is engrossed in the *Brahma*. As in the *Sruti* “When the Supreme *Brahma* is seen, the heart breaks asunder all its fetters, errors and doubts are dispelled and the good and bad actions are annihilated.†

* For it is yet a duality, in as much as, the mind keeps up the discrimination, seemingly though, between the Conscious Ego and the Absolute. It is the next best, it leads to Nirvikalpa samadhi where the Ego blends in the Absolute, and all differentiated perceptions are destroyed; thus non-duality is realised, the highest felicity, the end and scope of individuality.

† That it may not sound anomalous the following explanation is needed. It is an established article of faith with the Aryan philosophers that good actions entail a man to rebirth as opposite, its bad.

On awaking from his meditation, though he perceives that he is enjoying the fruits of actions commenced at a prior date (actions which have compromised) him and produced by previous desires proceeding from the body—a composition of flesh and blood and a receptacle for the urine and excreta ; from the organs of sense—the seat of blindness, dullness, and unskillfulness ; and from the mind—the seat of hunger and thirst, grief, and blind frenzy ; yet his knowledge is not affected, he regards the phenomenal world as unreal like the spectator at a conjuring show, who knows what is passing before his eyes to be unreal. As is said in the *Sruti* “Blind, though he has his eyes ; deaf, though he has ears ; unmindful, though he has a mind ; and without respiration, though he has the vital airs (*Prana*).” Or as elsewhere cited “Who when awake, sees not the external objects as if he were in sound sleep, and sees not duality but regards all phenomenæ as non-duality,—and who though addicted to action (merely from the force of habit and not from conceit) is yet in heart actionless, he, and he alone, is the knower of Self and ‘liberated in life.’ And as before attaining true knowledge he had been accustomed to actions, eating, walking &c., which follow him even now, so do his good actions either follow his desires, or he is alike indifferent to good and bad.” It has been said “If with such a knowledge of the Real *Brahma* without a second, the individual follows the bent of his inclinations, and acts as he chooses, then where is the difference between him and a

The difference will be in the subsequent condition of the rebirth ; hence the destruction of works is necessary to enable a man to be freed from transmigration which is recognised as the common lot of humanity save those who are annihilated(?) in the *Brahma* (*Nirvana*).

dog in regard to eating impure food ?* such an individual is not one 'liberated in life'—he may be styled a knower of Self.

In that state of emancipation in life, the real knower of Self decked with humility &c., which are the means for the attainment of knowledge and with good qualities friendliness &c., is accompanied by them. It has been said "The knower of the Real *Brahma* without a second, is accompanied by such qualities as friendliness &c., without an effort; but they do not facilitate him to attain knowledge.

What more is to be said: such an individual for the purpose of fulfilling his sojourn here, experiences pleasure and pain as a productive result of works commenced either with, or without any desire of his own, or at the desire of another, and with a mind already enlightened after his actions are annihilated, his vital airs are absorbed in the *Parabrahma*; then after the destruction of Ignorance and its productive effects he merges into the all-pervading, changeless, and Impartite *Brahma*, to be in a state of oneness in the enjoyment of supreme felicity with It. As is said in the *Sruti* "His vital airs are subjected to no more transmigrations, for as one already liberated from fetters [while living] he is freed [from such rebirths]."

* New Dispensationists take heed.

Reed. on..25.10.78

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THE END.



